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RESERVE
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THE MISSIONARY HERALD

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The Corresponding Secretaries of the Board are Rev. SELAH B. TREAT and Rev. N. G. CLARK. Letters relating to the Missions and General Concerns of the Board, may be addressed

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Donations and letters relating to the Pecuniary Concerns of the Board (except letters on the subject of the *Missionary Herald*), should be addressed

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Letters for the Editor of the *Missionary Herald*, should be addressed

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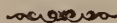
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THE MISSIONARY HERALD.

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“A SURVEY OF FIFTY YEARS MISSION WORK.”

UNDER this caption the “Foreign Missionary,” of the Presbyterian Board, for January last, published a very interesting and valuable article of 24 pages, since issued as a pamphlet. Many passages were at once marked for use in the Missionary Herald, presenting a condensed summary of the facts in regard to different fields, but no earlier opportunity than the present has been found for using them. The paper brings to view, first, the condition of the missionary work fifty years ago, and then the “great advance” exhibited by its present condition. The extracts given here are from this second portion of the “Survey.”

Africa. “Beginning in our survey of the present condition of missions with Africa, we find that the northern portion is still untouched by the missionary, being wholly Mohammedan. The western coast, from Morocco to Senegal, is inhabited by Moorish tribes. At Senegal missions begin, and along the coast, down to Liberia, we have a portion of country mainly under British protection. In Gambia and at Sierra Leone, the Wesleyan and Church Missionary Societies, and the native church have established strong missions, and here are found some 14,000 members, 7,500 scholars, and 52 ministers, native and foreign.

“South of Sierra Leone we reach Liberia, where some 18,000 of Americo-Liberians are found, and a very large number of natives who are heathens, amounting to at least 300,000. In the colony there are about 4,000 communicants. Along the Gold Coast, and taking in the whole of northern Guinea, are interesting missions of our own Church, of the United Presbyterians of Scotland, the Wesleyans, the Church Missionary Society, the Basle, and the Baptist Societies. One of the missions is wholly composed of native preachers under the superintendence of a native bishop. There are over 7,000 communicants connected with the different churches, and in the schools are 4,000 children. The Bible has been translated, in whole or in part, into fifteen different languages.

“In South Africa the greatest conquests have been made. In Cape Colony, Kaffirland, Griqualand, Basutoland, Natal, Transvaal region, Namaquas, the Matabele, and Bechuana tribes, are 450 foreign laborers, and 90 native ministers, with a large number of lay agents. There are about 40,000 communicants in the churches, and over 45,000 children in the schools.

"The mission to Abyssinia has been twice broken up. In Egypt the most prosperous mission belongs to the American United Presbyterians, whose labors are largely among the Copts. They have 8 stations, 6 foreign and 2 ordained native ministers, 596 communicants, and in the different schools 1,170 children.

"Still more marked has been the religious revolution that has taken place in *Madagascar*. In 1825 there were very few converts. The field then had been occupied only six years. Now the whole land is open to the missionary; idolatry is overthrown; and Christianity is proclaimed to be the religion of the people. In the churches gathered by the London Missionary Society, according to the last report, are 63,896. The Propagation Society, the Norwegian Missionary Society, and the Society of Friends, are laboring at different centers.

"In the island of *Mauritius*, and principally among the coolies from Bengal and Southern India, the Episcopal Church of England is laboring through its two leading institutions. The membership reported is 333. In these two islands — *Madagascar* and *Mauritius* — are 65 missionaries, 292 native ministers, and 65,000 communicants."

Asia. In 1825, it is said, there were missionaries in only three distinct fields, — *Syria*, *India* and *Ceylon*, and the *Indian Archipelago*. Now, "in *Western*, *Central*, and *Eastern Turkey*, the American Board has strong and prosperous missions. The Church Missionary Society is laboring in *Palestine*; the Jewish and some smaller British and Continental Societies are also at work at different points. In *Syria*, the Presbyterian Board, the American United Presbyterian Church, etc., are endeavoring to reach the people with the gospel. There are over 5,000 communicants gathered into churches, which are receiving steady accessions from the corrupt sects or from Mussulmans.

"From *Turkey* we pass over into *Persia*, and find a people akin to the Turks in their religion. . . . Besides our own mission, the Church Missionary Society has a laborer at *Ispahan*, who has baptized several converts. Some of the churches have reached self-support. The number enrolled in the different organizations is over 800."

India. "To-day the missionary work is carried on in *India* and *Ceylon* by 35 missionary societies, besides local agencies. In the different *Presidencies* are 500 ordained missionaries, occupying more than 400 stations, and over 2,000 sub-stations, the latter chiefly manned by native laborers. . . . The statistical tables that have been prepared for each decade in the last thirty years, show some of the gathered fruits of the work. These returns take in *India*, *Ceylon*, and *Burmah*, and are for the years 1852, 1862, 1872. Placing them together, we have the following:—

	Native Christians.	Communicants.
1852	128,000	22,400
1862	213,182	49,688
1872	318,363	78,494

The successes of the last year or two are proportionately much greater. The additions to the churches for 1874-75 were over 7,000, and the relative gains to Christianity is proportionately larger than to either Hindooism or Mohammedanism. Thus the growth in the *Madras Presidency* of the three great religions has been, since 1856, Christians, 51 per cent. increase, Mohammedans, 33, Hindoos, 37. Education in *India* has greatly improved. . . . There has been a wonderful increase in the productions of the Press. . . .

"These results of missionary labor are great and wonderful, but other changes, through the pressure of Christian sentiment and the power of truth, have taken place. In 1825 the Government abetted idolatry, and sought no alliance with Christianity. It husbanded the endowments of temples and mosques; it supplied funds from its treasury for repairing temples and roads to sacred places; it taxed pilgrims, and endowed schools for the teaching of error and superstition. Then infanticide abounded; suttees flourished; bloody rites were practiced. Then no Christian convert could obtain his rights in regard to property. These and kindred evils existed. Now all is changed. Government protects and aids missionary operations; it has cut itself loose from all connection with idolatry; infanticide is declared a criminal act; suttee is prohibited; and cruel rites have been forbidden. The Koran and the Ganges water are banished from the courts of justice. Converts are protected in their rights, and the legal validity of widows remarrying is proclaimed. Hindooism is losing its hold upon the many, and the idea is growing that it must disappear under the power of Christianity. There is an enlarging circle that has broken with Brahmanism, though not yet yielding openly to the religion of Jesus. Signs of improvement — material, social, intellectual, and moral — fill the land. The natives are awakening from the sleep of ages; the desire for sound knowledge is growing. Caste is relaxing. Stereotyped customs that have been more powerful than law, are disappearing. A knowledge of the Bible is spreading, its precepts are becoming more influential, and the truth is working wonders among the aborigines, who never yielded to Hindoo or Mohammedan influence, but are now accepting joyfully the doctrines of the Cross. Christianity has obtained a firm footing. Its ambassadors are alive to the importance of its dissemination, and are increasing in numbers and skill. Native churches have been planted all over the land, and these are becoming more potential for good.

"The statistics of *Burmah* have been given in the figures already presented. What a difference between that country half a century ago and at this time. The jungles have given to Christ thousands of precious souls. 'A little one has become a thousand.' It is literally true that for every convert then, there are more than a thousand to-day."

"*China*, in 1825, was virtually locked against all approach by the missionary, as such, and at that time there was not a laborer on its soil. . . . The ratio of conversions is now rapidly increasing. Thus the native Christians in 1853 numbered 351; in 1863, 1,974; in 1868, 5,743, and in 1875, nearly 12,000. A recent list of missionaries, published in China, gives thirty different organizations at work, and almost 200 ordained evangelists, 99 of whom are from the United States.

"In the *Indian Archipelago* and the Straits, in the islands of Java, Sumatra, Borneo, Celebes, the Malaccas, etc., and in the Straits settlements, the Dutch Societies, the Rhenish, Gossner's, and the Propagation Society are principally engaged in Christian effort. It is difficult to find out the numbers connected with any of these organizations. In the Malaccas and Celebes, the Netherlands Missionary Society report 83,800 hearers, but gives no list of communicants. In the other fields 3,783 are reported, but the list is imperfect."

Polynesia. "Missions in Polynesia have been remarkably successful. With the exception of a few centers, or islands, like New Guinea, the Marquesas, and portions of Fiji, the people have been brought under the influence, if not

the power, of the truth. More than three hundred islands of Southern and Eastern Polynesia have thrown away idolatry, and this within less than fifty years. The languages of the islands have been reduced to writing. In these tongues the Scriptures have been translated, dictionaries and grammars have been prepared and printed, besides other works for the enlightenment and education of the people. Already the Sandwich Islands stand out as a Christian nation. In them, and in many groups, as large a proportion of the inhabitants is connected with the Christian church as in our own or other lands. As far as we have been able to gather up statistics from reports, etc., the membership borders on 70,000, with fully 300,000 adherents."

America. "The great mission field of Protestants on this continent is Mexico and South America; though much labor has been bestowed on some of the West India Islands. . . . It is doubtful whether the churches are doing as much for the evangelization of the Indians as they did fifty years ago. The Government is, however, doing more for their civilization through its 'Peace Policy.' The number of communicants is much greater than in 1825, reaching to fully 10,000.

"Several Societies, British and Canadian, are at work among the Indians in the British Possessions, and some of them, especially the English Episcopal Societies, and the Wesleyans, have met with much encouragement. They are largely operating in the Hudson Bay Territory, in British Columbia, and Vancouver's Island. The reports give 4,220 in the list of communicants.

"The population in *Labrador* and *Greenland* is small. The Moravian and the Danish Government have ministers and missionaries among them. Church membership may reach 2,000.

"The developments of the work in *Mexico* are very cheering. . . . In *South America*, missions are established in the United States of Colombia, in Brazil, in Uruguay, Patagonia, Argentine Confederation, and Chili. With the exception of Patagonia and the Falkland Isles, all these fields are occupied by American Societies. The work in Brazil is full of encouragement. Twenty churches have been organized, containing a membership of about 800, and more could be established if men and means could be furnished.

"Grouping together the figures as already detailed, we have the following approximation to the present membership in the mission churches, as collected from different sources, and it is in no way an over-statement:—

"Africa, including Madagascar	130,000
Europe, including Scandinavia and Germany	53,500
Asia	120,000
Polynesia	70,000
America, North and South	21,500
West Indies	105,000
Total	500,000 ¹

"The number of ordained missionaries in connection with these various missionary organizations is about 2,300; in 1825, the true number was not over 400. The greatest increase has been in native laborers; but as there is no uniformity among the Societies in classifying the different workers, whether ordained or simply catechists or helpers, it would be difficult to give a fair exhibit of the

¹ Omitting Guiana and the West Indies, there were not more than 6,000 converts in mission fields in 1825; in 1875, nearly 400,000.

ordained preachers. The membership has gone up from about 40,000 to 500,000 in fifty years. There is also a difficulty in stating positively the exact sum expended on missionary work. . . . The average for the last few years of the Missionary Societies — British, Continental, and American — may be set down at \$6,000,000. This is a great advance in the last fifteen years; showing that the work is taking a deeper hold upon the hearts of God's children."

FINANCIAL PROBABILITIES.

THE first two thirds of the current financial year of the A. B. C. F. M. closed on the 30th of April. It is a suitable time, therefore, for reviewing the past and applying its lessons to the future. What are these lessons?

1. The *donations* received during this period, — excluding such as have been contributed for the debt of last year, but including Centennial Offerings, — have fallen \$4,344.07 below the amount received during the same period last year. This is owing in part, doubtless, to the financial embarrassments which have distressed so many of the friends of the Board. But it is owing still more to the apparent reluctance of so many of our church members to make any considerable sacrifice for the redemption of the world. Our chief need is, therefore, the general acceptance of the truth that *belonging to the church involves a participation in the work of sending the gospel to the heathen. This is the first lesson.*

2. The *legacies* of the last eight months have suffered a much more serious reduction. Indeed, the loss in this particular has been without a parallel in the history of the Board. Last year at this time, this source of income had yielded the sum of \$60,372.55, — about the average of the last fifteen years. But during the eight months which have just closed it yielded only \$33,328.69! And the Prudential Committee have no expectation that this large deficiency will be made good before the 1st of September. On the contrary, they will be very glad to find that this downward tendency has been simply arrested. But whether this shall prove to be so, or not, a large advance in the offerings of our friends has become inevitable, if a debt is to be avoided. Let all give, therefore, according to their ability. *This is the second lesson.*

Will not the pastors of our Congregational churches take notice of these two lessons? And will they not urge them upon the attention of their congregations? It is in their power to save the Board from the necessity of being confronted by a deficit, when it shall assemble at Hartford, next October. Will they not exercise *the gift that is in them, by inducing, if possible, all their membership to contribute, according to their ability?*

MISSIONS OF THE BOARD.

Austrian Empire.

RESTRICTIONS AT BRÜNN — LECTURES.

MR. SCHAUFFLER wrote from Brunn, March 2d:—

"On the first of February it was a year since the police put a full stop to all meetings at our house, and prosecuted us for holding them, and for lending tracts. It is now nearly a year since I appealed

to the Ministry at Vienna, and yet no answer comes. You can imagine how sore the trial is, of being absolutely prohibited to invite even half a dozen Christian friends to our dwelling to read God's word, and sing and pray together; and that when there are those around us anxious to come, and mourning the loss of the privilege they once enjoyed.

"But though it is difficult for us to understand why Providence allowed the crowds who came to our dwelling to hear the Word of Life to be turned away from our very door, we rejoice to believe that it is part of a Divine plan, so wise and good that our limited powers cannot grasp it; and we are thankful that personal intercourse is not illegal, and that it reveals many a cheering proof that the truth of God's Word is doing its work, and will not return unto him void.

"In January it seemed best that I should apply to the authorities for permission to hold simple lectures, on Biblical themes. I first asked permission to lecture on 'Naaman,' and received it, after signing a promise not to pray, or sing, or perform any other act of worship in connection with the lecture! Since then I have continued applying from week to week for permission to lecture. This I have to do in writing, a week beforehand, stating time and place, giving the subject with an outline of its treatment, engaging to abstain from prayer and singing and all acts of worship, and affixing a 25-cent revenue stamp. I have been treated quite courteously by the police and the higher authorities, and have not failed to receive the desired permission.

"The attendance has been very encouraging. The numbers have increased, until now our little hall, seating 145, is nearly filled. This hall is simply but neatly fitted up, in the basement of the former Moravian Landhaus (Capitol), a building historically very interesting, as the seat of government under the pious Governor, Count Zierotin (a member of the original 'Moravian Brethren' Church), and soon after, during the thirty years' war, the scene of the bloody execution of numbers of his fellow-believers.

"You can easily believe that it was a

novel experience to appear before an audience gathered to hear the Word of God explained, illustrated, and applied, without invoking the Divine presence and blessing. But Paul set us the example on Mars Hill of speaking the word without singing or prayer, and it is a great privilege to testify to the truth under any circumstances, but especially when one is encouraged by an audience for the most part very attentive, and sees some faces quite light up with interest and sympathy. One such face was that of a working man, till recently a socialist. The other evening, as I lectured on 'Joseph, the slave and the ruler of Egypt,' it seemed to me I could see in the faces of my audience that, to most of them, the story was new. I asked a young gentleman, who accompanied me home, how many of the audience he supposed were familiar with Joseph's history. He answered, 'Hardly any; for what they read of it when children, at school; they have long ago forgotten.' It is an unspeakably great privilege to bring the Word of God to those who have it not, and to know assuredly that, under whatever circumstances made known, it is, as of old, 'the power of God unto salvation to every one that believeth.'"

THE WORK AT PRAGUE — DIFFICULTIES AND ENCOURAGEMENTS.

Mr. Adams wrote from Prague, March 25th, noticing, first, hindrances placed in the way of the work, — limitations, complaints against him and others before the authorities, etc. Turning, then, to more pleasant topics he mentions cheering incidents connected with the reading of tracts and portions of Scripture, and says: —

"We have reason to hope and expect that we shall, in some form, be allowed to continue our work here. . . . Before complaints were made against us, a large number of little meetings were held here and there, in all portions of the city, in dwellings whose inmates were interested in the truth, and who invited our laborers to come and talk, and pray, and sing with them and their friends. In one or two instances, these

invitations have not been given since the noise caused by the complaints, but I know of only a few such cases. Nearly all those with whom our laborers have been in connection, are still glad to have them visit them. Miss — was for a time compelled almost to cease working, but this state of things is passing away. She has families where she reads the Bible and prays, so as to occupy nearly her whole time in this way, if she did nothing else. Every Sabbath evening there is a gathering at her dwelling, at which she herself reads the Scripture and leads in the conversation. She receives letters asking her to come and read the Bible with persons whose circumstances do not allow them to attend a general gathering. Some of those with whom she labors give good evidence, I think, that they have found Christ. She feels it very keenly to be deprived of the privilege of meeting with the children. They come constantly to her, and plead for a renewal of the former gatherings, but God gives her more than she can do with adults, and I am not at all sure that her present work is not more blessed than if she were permitted to have more to do with her much loved children.

“Mr. — has, at present, over forty families into which he can always go as a welcome visitor, and where he can talk freely of the love of Christ and be sure of being listened to gladly. There is a prayer-meeting every Tuesday evening, at which some fifteen or twenty are usually present. Then we have always a meeting of all the workers in Prague, *i. e.*, five persons, every week, at which we consider some topic connected with Christian experience, and talk over the needs and prospects of the work. There is also a small gathering exclusively for prayer every alternate Friday evening. The number in attendance varies from only four or five to fifteen or twenty. Sometimes all take part in prayer, and many of these prayers show a real experience of the presence of Christ. Besides these, there are at least two small gatherings of brethren and sisters in remote places, by themselves.

“Of the spiritual results with which

God has blessed the efforts of the laborers here, it is not easy to speak definitely. There are no remarkable cases of conversion to report; still if one could gather them up, there are many facts connected with the religious life of those upon whom God has allowed us to work, which would be very interesting and encouraging. Instances of petty persecution might be mentioned, where those who have attended our services have been obliged to cut themselves almost entirely off from their former friends. In one or two cases this has caused considerable inconvenience and suffering. One young couple are bitterly opposed by the parents on both sides. They are told that their conduct is a disgrace to themselves and their friends, and are forbidden to enter their parents' dwellings. Formerly they received considerable assistance from their parents, now this is wholly cut off. The wife's father has upbraided his daughter publicly, on the street, telling her that he would have no more to do with her from that time; but though she could not refrain from weeping, there was no thought, on her part, of relinquishing the precious treasure which she had found in Jesus Christ. I heard also, to-day, of one young lady who, with some ten or twelve, or more of her acquaintances, meets occasionally and reads the Bible, and prays, conversing with them about the truth. The work is quiet, still I cannot but feel that it is real. Examples similar to the above might be multiplied.

“When I consider that there are here at least from fifty to one hundred families, into which we have now free access, most of whose members have as yet no saving knowledge of Jesus Christ, yet are ready at all times to converse about him, I feel that a beginning has been made from which, with God's blessing, great things may be expected. That there are inherent difficulties in the way of our working here cannot be denied; but the greatest difficulty of all is our own want of faith, which seems perfectly inexcusable, when we see how great things — *I* feel that they are great — God has wrought here, in these few

years. He is always ready to bless even the little which his people seek to do in his name. May the prayers of friends at home not cease to be offered in our behalf, that we may be faithful to the trust committed to us here, and that soon this land, so dark, so full both of superstition and of unbelief, may be enlightened by Him at whose coming clouds and darkness ever flee away."

European Turkey.

PERSONAL EFFORTS — PROGRESS — A NEW HELPER.

MR. JENNEY, of Monastir, who has more than once sent interesting accounts of conversations with individuals and little companies, on his tours, wrote on the 7th of March in regard to like personal efforts in the city, reporting many incidents which were marked for use in the Herald, but must be omitted for want of room. At the close of his letter he states:—

"Many men here, who a year ago did not know the letters of the Bulgarian language, now read it quite well. They tell me, 'We have learned to read Bulgarian so that we can understand you.' While arguing with a crowd, I have often been pleased to see many of them take out their Testaments, so as to read the proof texts with me. While some of those who, eighteen months ago, seemed quite hopeful, now appear at a standstill, several others are evidently making progress. One young man, of his own accord, has offered prayer three times in our Wednesday evening prayer-meeting. The average attendance upon our Sabbath preaching service and Sabbath-school is twenty adults. One woman, who came with her daughter last Sabbath, said, excusing herself for being late,

We have to go around, so that it will not be known that we are coming here; for our neighbors scornfully ask, 'Are you going to those Protestants?'

"But I write specially to tell you of our first out-station. Last spring we received an invitation from several in K——, to come and teach them more of

the truth. Among these was a priest, who, by reading some tracts, was led to search the Scriptures, through which he found that his old faith was wrong. He asked permission to come to Monastir, to learn more of the truth, as he felt weak. He came to us December 1st. For three weeks Mr. Baird gave him exegetical lessons in Matthew. On my return I asked of him a written commentary on James, each verse of which I carefully corrected day by day, and then gave him a written commentary of my own preparation, which he copied. I was very much pleased with his work. He has the reputation of being the best educated priest in Macedonia. He was a teacher for nine years, and then a priest for eight. We saw in him a steady growth in grace in the two months while he was with us. He repeated his request to be appointed as a preacher in his own village, and on the afternoon of February 6th we examined him as to his faith. The examination was very rigid, taking up the whole system of theology, and calling out his personal experience. He showed a knowledge which was gratifying. Before that audience, of forty-five, he did not flinch in the least. His words were strong, yet kind, as he showed the follies of his old faith. Had we been examining him for licensure we could scarcely have been more rigid.

"After the meeting was over I informed him that we had decided to give him a trial for three months. He said, taking my hand, 'I am happier now than ever before in my life. Your questions showed me where I stand,—what I believe. I am stronger in the faith than ever.' He has returned to his village and commenced in earnest, preaching every Sabbath morning, and holding a Sabbath-school in the afternoon. The stand he has taken has caused much opposition, not only at his home but elsewhere.

"We feel that the times are critical, both here and abroad. Infidelity is rapidly taking the place of the old faith. The teachers are, as a rule, our most bitter opposers (but this will be only for a time), as they are also the leaders in infidelity. Pray for us. We need your prayers, and those

of the whole Israel of God. The political skies look dark. What is to be, you can divine as well as we."

Western Turkey.

ENCOURAGEMENTS IN THE BROOSA FIELD.

WRITING from Broosa, on the 18th of March, Mr. Richardson states:—

"I lately spent a Sabbath at Yenija, where I received six persons to the communion,—the nucleus of a church. Last Sabbath I was at Moolalich, and received six others,—making twelve in that place. Next week I expect to leave home, to be gone about four weeks, spending the Sabbath (the 26th) with the church at Bilijik, and forming a church at Istanos, near Angora, in connection with brethren of the Bithynia Union, on Sabbath, April 2d. The service for Greeks here, in our house, grows in interest. The Demirdesh preacher ministers here in my absence, and a young Greek teacher takes his place at the village."

A TOUR—BLIND MARIAN.

Mr. Parsons, of Bardizag, near Nicomedia, wrote on the 22d of March, reporting a somewhat extensive tour among the towns and villages of the field under his supervision, on which he found in some places much to try the feelings, and in others, much to cheer. Only a part of his letter can be given:—

"We reached Ortakeuy, on the east of the river (Sakariaes), and nearly three thousand feet above the plain, through a driving storm of rain and (as we went up) sleet and snow. There we found Blind Marian, formerly one of Miss Fritcher's pupils, in the midst of a very interesting work. On the Sabbath she had a congregation of fifty adult women, while larger numbers of men and boys were going and coming to the place of public worship during the two days we were there. Marian had been invited to Hueli, where there are twelve brethren (Greeks) who meet together every Sabbath to study the Bible, and who plead for a teacher. She has had and will have several months of itinerating in the Gei-

veh district, attracting and instructing many and large family and neighborhood gatherings. Her memory is well stored with Scripture passages and with hymns, psalms, and sacred songs, which she recites and sings with a clear, strong voice. Spending the Sabbath in Ortakeuy, we were greatly impressed with the importance of holding the place. But the teacher and only helper now on that side of the river has decided to leave at Easter, and we have no one to put in his place. In Ichme, on the same side of the river, we spent a few hours with a Protestant family. There, too, is an opening for a school, which we ought to occupy."

PERSECUTION AT HUNJILAR.

"Crossing the river we went to Hunjilar, where we found the work progressing amid persecution. A young man had recently been cruelly beaten, and bound and dragged, as they drag dead dogs, through the street. At the next meeting for prayer and worship, however, he was again in his place, only to be put through the same process. At the next meeting he was sought for, but not found, as he had hid himself in a closet within hearing. The authorities of the town do not interfere, either as protecting or persecuting. The congregations number from 100 to 150. There are fifteen now recognized as Protestant families."

ENCOURAGEMENT IN OTHER PLACES.

"In Koordbeleng, Baron Hagop, of the last class in Marsovan, is greatly encouraged. He has crowded congregations,—150 to 200,—and feels the need of more room for the school, which now numbers fifty pupils, and for social and public worship. The town authorities coöperate by suppressing all trade and business on the Sabbath, and in encouraging gatherings for the study of the Bible. There is, however, a good deal of opposition and persecution on the part of individuals, who endeavor to prevent wives, husbands and children from attending the meetings of the Protestants.

"The brethren in Koordbeleng have formed a Bible Society, opened a book-stall in the Geiveh market, bought nearly

1,000 piasters worth of books, and are particularly interested in the Turkish work; and, with the help of Dr. Bliss, employ a colporter, who is a good Turkish scholar. They ask for five teachers to occupy five places colonized from Hunjilar and Koordbeleng, of from nine to fifty families each. Some of the colonies Blind Marian will visit.

"On our way to Nice we spent a night in a Turkish village. Our host said he had bought a New Testament, but some women, who knew how to read, had borrowed it, and were so much interested in it as to refuse to give it back till he should get them another. The name of this village will have to be changed; it is Ishikvarmaz (light goes not), but the light has gone there.

"In Nice there is a colony of Armenian families, from Turkmen and Geol Dag, of the Broosa field, favorably disposed. Near by is an Armenian village, much changed from what it was a few years since in respect to a friendly reception of ourselves and our message, and the desire to have the Scriptures. We had there a rainy day, the best of all days for our work in agricultural villages, for only on such days can we find the people at home."

KEOPREU—A SNOW BLOCKADE—ENTERPRISE.

From Marsovan (350 miles east of Constantinople), Mr. Leonard wrote on the 29th of January:—

"You will be glad to hear that most of the congregations under our charge have observed the week of prayer, in accordance with the invitation of the Evangelical Alliance. Our own place of worship was well filled daily, and there was never wanting a readiness, on the part of the brethren, to speak and pray. Nevertheless we wait for those *showers of blessing* which are refreshing our native land, and the disaffection and misconduct of two or three members still disturb the peace of the church here.

"On the last day of December Brother Smith and myself mounted our horses and rode over the mountain to Vezir-Keopreu. Before Monday morning a heavy fall of snow had so effectually

blocked the roads that we could do no better than resign ourselves to a six days' visit with that young church and congregation. We had the pleasure of seeing five new communicants received into fellowship by the church, making, at the completion of its second year, a membership of thirty souls, the nucleus of a congregation of five times that number. Steady growth had necessitated a third enlargement of the meeting-house, but while the congregation were rejoicing in a spacious audience-room, they were not so happy to begin the new year under the burden of a heavy debt. To them, in their weakness and poverty, fifty dollars was what five hundred dollars would be to a society of equal size in a civilized land. But they had undertaken the work in love to Christ, and in love they were bound to finish it; so a day was appointed for bringing in their offerings. After a half hour of religious exercises, conducted by one of the brethren, the pastor, resuming the chair, pleasantly remarked, 'Tomorrow is "Courbon Bairam" (the Festival of Sacrifice). If we were Turks, some of us would have to butcher two or three sheep to a house, and distribute the meat among the poor. But we have no need of sacrifices. The blood of Jesus Christ cleanseth from all sin; only if we believe in him, and receive him into our hearts, we shall prove our faith and gratitude by our works.'

"Then, appointing three secretaries to record the contributions, with names of the donors, he sent messengers through the house to bring in the offerings. Some gave money; others, the products of their hands—a bunch of candles, a pair of towels, cloth from the loom, etc. A widow woman added a small *field*, and children gave their pennies. When the result was declared,—'Debt all paid and something to spare,'—every face beamed with joy. Thus with a *very little* help from the American Board the infant churches are learning to walk, and to transact their own business.

"In those six days, surrounded by snow two feet deep, and not a little incommoded by cold rooms and the poisonous coal gas from their chafing-pans, or dishes,

where stoves and furnaces are unknown, we were heartily welcomed into more than twenty different families, usually had a good season of prayer and religious conference, and seemed to live over the joy of those early disciples who, 'breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.'

"As soon as a track was opened through the wide, pathless fields of snow, we set out for home by a circuitous route, and arrived on the second day, without harm, to the great relief of our families and friends, who had felt no little anxiety for our welfare. The perils of winter travel in Turkey are increased by the want of bridges. Three men were drowned only the week before, in attempting to cross the Halys. But 'perils of waters,' and 'perils of robbers,' did not deter the Apostle Paul from vigorously prosecuting the work to which the Lord had called him; neither should they deter us. The Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear."

Central Turkey.

INTEREST AT AINTAB—EXCITEMENT.

MR. FULLER wrote from Aintab on the 23d of February:—

"The reports from the out-stations are generally encouraging, many of them unusually so, and I do not know that the field is specially suffering from our peculiar circumstances, except that I feel it would be a favorable time for personal missionary work in the out-stations. However, we are having our hands full of the most important and hopeful work here in Aintab. Since I wrote you last, the interest to which I then referred has become so marked, and has taken such a direction, that it has aroused the bitterest jealousy and hatred on the part of the Armenians, and we are now in the midst of a most exciting controversy with them. One of the causes of the present trouble has been a letter which one of our brethren wrote to the 'Avedaper.' It was simply a fair and truthful statement of

some things that were publicly done, as a part of the ceremonies by which the Armenians sought to avert the terrible cholera scourge of last summer. These things, when coolly read after the danger was past, appeared so plainly wicked or ridiculous, or both, that it was not to be endured that they should have been put before the world in this permanent form; and apparently in simple revenge, those whose course was criticised at once began a series of attacks and annoyances which have set both communities (Armenian and Protestant) in the greatest ferment.

"It will give an idea of the present condition of things to state, that though the Armenians have been trying all ways to bring charges against the brethren, they have succeeded in finding only one charge which they could venture to support, and that is now pending before the Governor.

"The Protestant brethren are more troubled and fearful on account of these things than seems to us necessary; yet it does come very heavily on some of them, and they all feel it much more keenly than we can do, because it involves them in daily trouble with neighbors and friends, and in many cases threatens the ruin of business interests. But they are not drawing back a whit, but are pushing their work of family visitation and conversational religious meetings with vigor and success. And what is better than all, they are going over, Bible in hand, the grounds on which their faith rests, in a way that cannot fail to broaden and deepen their convictions materially."

AN EXCELLENT SERMON.

"I should have been glad if the friends of missions in America could have listened to the sermon which I heard last Sabbath morning, and could have felt the spirit that was in the midst of the large congregation. The house was filled (800 or 900 people) with persons who were all aglow with interest in the themes that have been under daily discussion for several weeks past. Some were fearful, some discouraged, some suffering reproach and loss of business, some half-enlightened

Armenians querying about the truth, all more or less heated with debates which they had taken part in or listened to. What will the sermon be,—a defense of Protestantism, an attack on the Armenians, or a straightforward, earnest declaration of the truth? We are not long in doubt. After some timely remarks on the present state of affairs in the community, and some most excellent advice and exhortation as to the course to be pursued in our efforts to spread the truth, the preacher announced his text, Prov. xiv. 9: 'Fools make a mock at sin.' Of course I understood the sermon only imperfectly, but the whole impression was of the highest and best order, and on speaking with Miss Hollister, who understands the language thoroughly, and who was also present, she fully confirmed all that I had felt in regard to the discourse. As a plain, truthful, manly, and moving gospel sermon, I have rarely heard it surpassed. For these things we thank God and take courage. You may be sure these are growing days for gospel truth in Aintab."

Mr. Adams, of this mission, wrote on the 21st of February that he had but recently recovered from severe and protracted sickness, during which he had received the greatest kindness from brethren of the Reformed Presbyterian mission at Lattakia. He states:—

"The Presbyterian mission heard of my sickness, and they sent one of their number with a large boat to Kessab, carried me down to Lattakia, and attended me carefully until I mostly recovered. I am unspeakably grateful for their kindness, for without it I must surely have died. Dr. Meetheny [of that mission] is a very skillful physician, and for years has, to a great extent, maintained that whole station."

Eastern Turkey.

THE REVIVAL AT BITLIS.

SEVERAL letters from Bitlis mention the continuance of that religious interest noticed in the last number of the Herald.

Miss C. E. Ely, writing on the 3d of January, mentions the girls' school as still encouraging, with 21 pupils, and says: "Yesterday eight persons were received to the church, among them two of our dear pupils. There is a serious and tender state of feeling on the part of nearly all the scholars, and in the community."

On the 31st of January Mr. Knapp wrote:—

"The Holy Spirit continues with our people in abundant measure, restoring backsliders, and converting sinners. He came during our week of prayer, but for some unaccountable reason our church seemed about to let him pass on and leave them. They did not appoint any prayer-meetings for the subsequent week! I felt weighed down by this disappointment, and could not endure to have it so. Accordingly I threw open my house and invited the people to come in. Two evenings that week my sitting-room was crowded,—about one hundred present. In one corner I counted seventeen little boys, most of whom got up for the first time and besought us to pray for them. Among these were our two sons. There were others, also, under conviction, including several from the girls' boarding-school.

"During the same week the boys held three meetings in my study. On the following Sabbath I attended the church meeting, composed wholly of males, forty-two being present, and only a simple hint was necessary to have evening prayer-meetings appointed at their houses. Consequently there are now held weekly prayer-meetings in eight different sections of the city, at which there must be present an aggregate of over three hundred different persons, and among them many strangers. Yesterday (Sabbath) the church meeting continued more than an hour and a half. About fifteen persons took part, some of whom with tears confessed their backslidings, and begged us to pray for them. Among them, to my great joy, was Hohannes, the Protestant arzkabed (civil-head). During the same time there were, near by, three other meetings,—two of females, and one of boys, in my study, at which forty-five were present. This was, for the first

time, conducted by Mrs. Knapp. A few of these boys feel that they have found a new life, and others are sincerely inquiring what they shall do to be saved.

"The customary Wednesday female prayer-meeting is increasing in numbers and interest. Over thirty took part in the last one. There was one present whom we were all greatly surprised to see. It was the very poor, aged widow, who, during the revival ten years ago, had no other way to reach the prayer-meeting but to be carried on the back of her stalwart son! Soon after she was admitted to the church. Each winter, since, we have supposed would be her last; for as soon as cold weather comes she is driven by her infirmities to take her bed, which she keeps until spring. A few evenings since I found her thus helpless. How she got to that meeting none of us knows, as yet; but there her emaciated form might be seen, leaning on her cane, and she earnestly entreating all present to love her Saviour. It seemed like a voice from the grave!"

A letter from Miss Mary Ely, dated February 4th, gives many interesting particulars of the work, among men, women, and children.

SPECIAL INTEREST AT VAN.

Mr. H. S. Barnum wrote from Van, January 27th. He reports the recent renting of a house, and the commencement of religious services at Avantz, the port of Van, in the midst of opposition, but with good prospects. "So far," he says, "all looks encouraging. One man was so impressed by the truth he heard there and in the city, that he went home, called his wife, who is a daughter of one of our city brethren, and said to her, 'You know more about the Protes' ways than I do; I want you to pray for me.' She said she could not pray, and he answered, 'What shall I do? I seem to myself on the road to hell.'"

Respecting the work in Van, Mr. Barnum writes:—

"Our city work never looked so hopeful as now. Since the beginning of the week of prayer the Spirit has evidently been with us, and some, we doubt not, have been born again. There are some

fifteen, exclusive of the helpers' families, of whom we have considerable hope that they are renewed persons, and there is an earnest attention to spiritual things on the part of nearly every member of our little community. We have a good prospect, I think, of forming a church of twenty or more before the year is over, unless political changes interrupt our work.

"One of the most interesting and useful of our brethren is a young man named Khachadoor, whose bright, handsome face arrested my attention the first time I saw him. He is so zealous a worker that one of the older Protestants said of him, 'If we had five such they would evangelize the city.' I have rarely heard any one so gifted in prayer. 'One of his prayers is as good as a sermon,' said one. His whole soul is in the work, and parental opposition only adds to his zeal. His father has locked up his books, but finding threats in vain, permits him to come to the chapel, provided he will sometimes attend the old church. The father himself is an enlightened man, but is 'an honorable man,' and so kept back from openly avowing the truth.

"Our former hostler left us a year and a half ago, and, we were confident, had been very dishonest. Just before the week of prayer he came and made a full confession. For weeks he had been in great distress, often unable to sleep or work. He has also confessed wrong done to others, and now seems in a very happy frame. His wife, also, has become hopeful. Her brother sought to frighten her out of attending the chapel, and she answered, 'If I do anything to disgrace the family you have a right to throw me into the lake, but you have no right to keep me from hearing the gospel.'

"Another brother had formerly been treasurer of a literary society, and appropriated part of the funds to his own use. He restored principal and interest, though the society protested it was not necessary. His wife, mother, two nice boys, of about twelve and fourteen, and two smaller children, we can count as all members of our community. The brother has considerable hope that one of his boys is born again.

"I think I wrote you before of one

young man whose father had taken his Bible from him, and seated himself each Sabbath before the chapel door to prevent his son's entering. He found he could not drive the new ideas from his son's mind, and now says, 'Go where you choose; you are henceforth to me as a heathen.'

"A youth of twenty became much interested. His next older brother twice took him out of the garden-chapel, and so he went to the chapel in the city. His oldest brother has since returned home, and threatens to turn him out of doors, as he will not have a heretic in the house; but the young man refuses to withdraw from us. He has asked for prayers, and has repeatedly taken part in meetings, and we have some hope that he is already in the kingdom.

"Last Sunday two of our brethren were beaten when on the way to the chapel. Threats of beating others were freely made, and some were deterred from coming. One Vartabed, especially, is stirring up the 'fellows of the baser sort,' to beat all who come to the chapel. An Armenian said to me, 'Now I believe your work will go forward. Persecution was just the thing needed for your success.' A large delegation from outside came into the garden-chapel last Sabbath, expecting, probably, to make a disturbance, but the services were so evangelical, and so different from what had been represented to them, that they listened quietly to the end, and then departed, disputing among themselves.

"Though not *very* many have joined us from outside this winter, the number of avowed Protestants in our little community is one hundred and fifty per cent. larger than one year ago, and we trust the end is not yet. Daily meetings are still held, and there are *large* numbers who freely acknowledge the truth, but say the reproach of the Protestant name is more than they can bear. Pray that the Spirit may so arouse them that they can no longer, knowingly and deliberately, walk in the road to death."

28th, reporting a visit to some sections of the field, and saying:—

"At Haboosi the people were much disturbed by the presence of the barbarous tax-collectors. . . . At Ichme and Shukhaji the meetings were well attended, and some interest was manifested. Good news has recently come from several places. Within a few weeks the brethren have visited all the villages in that part of the plain, reading and preaching the word of life. A good report has come from Palu. The brethren there have become reconciled to one another, and have begun to labor for others. The letters from Temran, also, are encouraging. Large audiences are reported, and a large number of children and adults under instruction. A firman for a chapel, for which they have been laboring three years, has recently been granted.

"I spent ten days in Malatia, including two Sabbaths. Miss Bush accompanied me and did good service, laboring with the women and holding meetings for them. Daily meetings were held there, also. There is a good church and congregation, but they are not as aggressive as they should be. The pastor seems to be laboring faithfully, but he needs more help. A Turk frequently calls on the pastor, and freely acknowledges the truth of Christianity, but fears to profess it openly. At Eski Malatia another Turk called on us, to whom the pastor, for two hours, earnestly preached Christ and his cross, as the only way of salvation.

"Our Lord's words, 'The kingdom of heaven is like unto leaven,' are again and again illustrated. A Turk in a certain place converses with the pastor whenever he has an opportunity. This man, though a Moslem in name, is fully convinced of the truth of Christianity. He said to the pastor, 'When I pass the chapel and hear the singing, my heart burns within me to go and join with those Christians.'"

Mahratta Mission — Western India.

CONDITION OF MAHARS.

THE HARPOOT FIELD — OPPRESSION — RELIGIOUS PROGRESS.

Mr. Allen, of Harpoot, wrote February

Mr. FAIRBANK wrote while on a tour, February 2d, from "Camp Jalgāw, thirty-

three miles northeast of Ahmednuggur," giving a sad account of the condition, in that region, of the Mahārs, a low caste people. He states:—

"Dèdgāw has been one of the most important Christian centres for many years. It gives the name to one of our churches, though the forty-one members of that church reside in eight villages, of which one is ten miles west, one eight miles northwest, and one twelve miles east from Dèdgāw, and so on. The members were all from the Mahār caste. The pastor, Mahipatrāw, resides in Dèdgāw and is an excellent, reliable man, whose praise is in all the churches, but he is not a *fast* man, in any sense. One of our most flourishing schools, through 1875, was in Dèdgāw. For several successive months there were a dozen scholars who paid the required fee of an anna each. The school-house, which is near the Mahār wādā, is used as a chapel also. The scholars are all from Christian and Mahār families.

"Just now this school is to be broken up. All the families which send scholars are obliged to go somewhere else to obtain the means of subsistence. The story can hardly be appreciated by those who have not studied the political economy of Hindoo villages. The Mahārs, excepting those who, by becoming farmers, artisans, etc., have ceased to be really Mahārs, subsist, as far as they can manage to, on the gifts and leavings of the cultivators. They have their duties. At least one must always be in attendance at the village gate, or at each gate if there should be more than one. Others must be ready to carry the baggage of government officials, and others who are traveling, and to run with messages, act as guides, collect the dues to government, sweep around the houses of their special patrons, etc. etc. If they receive anything for these duties from the parties aided it is regarded as *bakshish*. Their *pay* consists of what they call *haks*. Each evening the gate-keepers go from house to house, calling out *zohār*, which is their term of salutation to those above them. What is left of the family meal (often it was a good deal), is given them, and

this is divided among those who work for the present year for the village.

"If an animal dies they must haul it away, and they get the skin, and eat the meat of such as they regard clean. The hog is unclean to them, though the Māngs eat pork. They do not even remove the hides of horses and donkeys. In harvest they go from threshing floor to threshing floor and from field to field, and claim a portion of the unthreshed bundles of grain. They also get a meal of roasting ears now and then, before harvest; and they, in company with the whole population, eat great quantities of green *gram* (*cicer arietinum*). This is begged or taken. They are allowed to gather grass, and such weeds as cattle will eat, from among the growing crops. These they bring on their heads to the village and sell to the villagers or travelers.

"Since I came to India thirty years ago (the thirty years will be completed next September), there has been constant struggle and litigation between the cultivators (*Kūnabis*) and Mahārs with regard to these *haks*. Of late the magistrates utterly refuse to interfere, referring the Mahārs to the civil courts. Many judges decide against them; and if they get their case in court, it is almost impossible to secure the execution of the decree so as to make it really advantageous. Probably half of the cultivators do not give *haks* at all, and the rest give far less than they used to.

"It has been well known for a long time, that Mahārs would poison cattle with arsenic, both for the meat and hide, and also to coerce the cultivators who refused *haks* of other kinds. For two or three years many cattle that died have been sent for examination by the medical officers of government, and a large proportion have been found poisoned with arsenic. Now, in many cases, the cultivators refuse to give carcasses to Mahārs. Some demand back the hide. Some give their dead animals to Māngs, or bury them themselves. So the *haks* of the Mahārs have gradually faded, till there is little left but the name. In some places they have continued to do their ancestral work for several years, with

no compensation, hoping that government would interfere, or that somehow the good old times would come back.

“Last year there was great mortality among cattle. A peculiar plague prevailed, in which the meat became green in spots, and offensive, even before death. Many cattle died of it at Dèdgāw, and the Mahārs were charged with being the authors of this mortality. In vain they said that their own cattle died of the same plague, and that the meat was of no use to them, as it was not eatable. The belief of the villagers was that the Mahārs killed the cattle by sorcery, in order to frighten them into giving their *haks* regularly and fully. They refused all *haks*, forbade the Mahārs to gather grass etc., in the fields, and refused to employ them to plow or watch grain fields, in any way. They have persistently held on in this course till the Mahārs are starved out, and must go where they can find work and food. It is a transition state with the Mahārs of many villages. I think, as the final result, the Mahārs will take a higher place in the social scale, and will improve as they become less dependent; but the present is an unfavorable time for running educational and Christian institutions as if they were established. Really very little is *established*.”

REPORT OF A VISIT TO NATIVE CHURCHES BY A NATIVE.

In the same letter Mr. Fairbank says:—

“You have doubtless heard of Rev. Baba Padmanjī, who was pastor of the Free Church of Scotland’s church in Poona, for several years, and now supports himself as a literary man. His dictionaries from English to Mahrathi, and from Mahrathi to English, probably furnish him principally with the means of living. He is proprietor and editor of a monthly magazine called the ‘Satya Dipakā,’ and in the last number of that magazine he describes a visit he made last December to some of our village churches. I will translate the article. He writes as follows:—

“Last December we went, with our

family, to see the churches of the American mission that are in the Godāvari Valley. First we went to Wadālè, twenty-six miles from Ahmednuggur. There is a bungalow of the American mission there, and Mr. F. kindly allowed us to occupy it. We made it our base of operations, and from it visited the Chāndè church, of which Rev. Lakohmanrāw is pastor; the Shingawè church, of which Rev. Jayarām Bārsè is pastor; the Dèdgāw church, of which Rev. Mahipatrāw is pastor, and the Sonai church, of which Rev. Haribā is pastor. There are about one hundred and twenty-five members in these churches. There is a school with its teacher at the centre of each church, and in some places there are men and women who preach to the Hindoos.

“‘We greatly enjoyed visiting them all, and felt great satisfaction in seeing their condition and habits of living. Calling to mind the class from which this people came out, and comparing their former with their present condition, the difference appears like that of the sky from the earth. The Mahārs and other castes esteemed low, which follow the Hindoo religion, are oh, how dirty, how lazy, how ignorant and immoral! And when those very persons come into the Christian religion, how different they appear! Their polite ways, their respectful behavior, their knowledge of God, their faith, their loving words, etc., fill the mind with satisfaction. I do not say that their improvement is in every way complete. The smell of their old habits and customs is still perceptible, but they are trying to remove it entirely.

“‘The pastors of these churches are fairly educated. It is fair to say that their education is as good as is usually attained in the government vernacular schools, and besides they have acquired sufficient knowledge of the theology of the Bible for their work among the villages. They are pious and virtuous. They secure respect and weight among the Hindoos of their villages. I write these things advisedly. Their houses are small, but neat and clean. They are careful to dress neatly, though they must live economically.

“Some suppose that all who become Christians receive work from the mission and have no other resources. This is incorrect. The mission has need of employees. So has government. Without them government could not be administered, and no one complains of those who undertake government work. Well, there may be about thirty of the members of the churches we visited who are employed by the mission. The rest secure a subsistence by various occupations.

“The pastors of these churches assemble once a month at each other’s residences in turn. They have social worship, and conversation and exhortation, to incite each other to good works. Then, going through and through the village, they preach the Gospel. This practice is first rate and profitable.

“We have space for only a little about this tour we made. We had not time to visit other churches, but we thank God for what we saw, and wish to express our gratitude to the pastors and Christian brethren who so handsomely entertained us.

“We have some suggestions to make in another article to the Christians who live in the rural districts. Now we can only say that these churches, and the Hindoo communities of this district, are under immense obligations to the American mission. By their efforts these people have turned to God, and they are in return an ornament to their benefactors.”

Madura Mission — Southern India.

MISSION REPORT — A COMPARISON.

IN a note sent with a very full and gratifying report of the Madura mission, for 1875, Mr. Washburn refers to the following features of the work as now appearing with special and cheering prominence, — “the work for women expanding in a very encouraging manner,” “the growth of our people in Christian habits and graces,” and “the friendly and interested attitude of the heathen, especially intelligent heathen of the middle and upper classes, towards the missionaries and Christianity.” The report will be used

more fully in preparing the next Annual Report of the Board, but passages from it should find a place in the Herald. It states: —

“We are confident that this year’s statements and statistics will manifest more clearly than those of any year which has gone before it, that in this district Christianity is taking root downward and growing upward; and while it will still require long and patient cultivation, the promise of the harvest is no longer a word only, but a living and growing fact. At the end of this third quarter of the century, — just twenty-five years after one of our largest stations was occupied, — we ask permission to make comparison in a few particulars, of our work then and now: —

“In 1850 the communicants numbered 235; in 1875, 1,880.

“In 1850 adherents to Christianity numbered 2,471; in 1875, 8,001.

“In 1850 the benevolent contributions amounted to 212 rupees; in 1875, to 5,207.

“In 1850 there were no pastors, and nothing was given to support any catechist or laborer; in 1875 there are 14 pastors, having charge of 17 churches, mainly dependent upon native support. In 1850 there were 54 catechists and other spiritual laborers; in 1875, 103 catechists, much superior to them in education. In 1850 there were no Bible-women, and no special work for women was carried on; in 1875, 14 Bible-women, and several schools superintended by three ladies, are specially devoted to this work.

“In 1850 about 600 pupils were in the various schools, and no fees were paid; in 1875 above 3,000 pupils are in mission schools, and fees to the amount of 2,371 rupees are reported.

“In 1850 tracts, books, and Bibles were distributed gratuitously; in 1875 many thousands were sold, and the amount realized was above 1,000 rupees.

“These twenty-five years doubtless seem a long time to American contributors, this year keeping their first national centennial; but they are not so long in the more than thirty centuries of Hindoo history, — thirty centuries during which the heathenism we attack has been fortifying itself, and shaping the

civilization and literature, and the daily habits of the people, to itself.”

PROGRESS AMONG WOMEN—SELF-SACRIFICE.

“Less than fifteen years ago, when the writer of this report inquired of the missionary lady at Madura whether some Christian work could not be begun among the Hindoo women of the city, she replied that she believed the time had not yet come for it. She had long resided in the city and knew it well, and was probably correct in her opinion. What was true of Madura was true, only with greater emphasis, of every other town and station in the district. Christian work for women, and Christian work by Hindoo women, has been the growth of the last fifteen years. The change is manifest not only in the attitude of the community, but also in the preparation of women for the work. The Bible-women are engaged not among the poor, the rough, and coarse; they enter more generally the houses of the better classes, and on that account they require intelligence, tact, and good breeding, to say nothing of other qualifications, to fit them for their delicate and difficult work. Several of the women employed are spoken of in high terms by the ladies superintending them.

“Moreover, a group of Christian women have grown up at all the stations, intelligent, capable of training up their own families, and exerting a distinct and positive influence upon their neighbors. Above two hundred and fifty women are reported as having a fair education, and above one hundred as capable of conducting, in a profitable way, religious meetings among their own sex. They are not only capable of doing it, but the reports of the missionaries show that they are learning to engage in the instruction of their neighbors and Christian friends to a commendable extent.”

Miss Sisson states: “The love of the Bible-women for teaching and expounding the Word of God has cheered me much. When the cholera first made its appearance among us this season, the panic was general. The Bible-women brought daily reports of death by cholera in their different districts, and I fully ex-

pected they would ask to leave these dangerous neighborhoods, and was prepared to allow this, feeling that however much I might wish to see them ready to lay down their lives, if need be, for Christ's sake and the gospel's, I could not command any such sacrifice. They went on, however, solemnly but cheerfully, with their work. About this time, in one of our weekly Bible lessons, mention was made of one divinely strengthened for his work; and the question was asked whether God so wrought now? There was a little hush in the room, and then the oldest of the women said: ‘Ammarl, we think we have known something about it ourselves these past weeks. When the cholera first broke out in my district I was very much afraid; I had no mind to go there, and thought I would ask you to excuse me from going to those streets. But I noticed that the people were much more willing to hear of the true God than formerly, and while I knew that some of them to whom I pointed out the way of salvation one day might be dead the next, it seemed to me, if I were a true friend to these people, I should be willing to endanger myself for their sakes. I thought of St. Paul's words, ‘Neither count I my life dear unto myself.’ But still I was afraid. Then I said, ‘I will go to God and ask him to take away this fear;’ and looking up so bright and happy she added, ‘He heard my prayer. The fear is all gone. I have but one desire,—to do faithfully my work. I can trust him for all the rest.’ Others testified to a similar experience; and that it was not empty talk their lives show; for I have had more difficulty in restraining them from too much exertion, than in urging them to go forward.”

CONCLUSION.

The concluding paragraphs of the report are as follows:—

“The foregoing report makes manifest the existence among Hindoos and others of friendly feelings towards the missionaries and Christianity. They send their children to Christian schools and promote them in their villages; they invite missionaries to their houses for the purpose

of reading and listening to God's word; more than ever before they buy and read Christian books, not as novelties, for millions of pages were given away twenty years ago, but now the *sale* and *reading* of them increases from year to year. More of the people than ever before are reading God's word; more are convinced of the truth of Christianity and almost persuaded to be Christians; caste is being much modified and its rules relaxed; the influence of Christians over the heathen is increasing, as in preventing sacrificial ceremonies to avert cholera, and causing the omission of heathen worship.

"Twenty-seven per cent. of our Christian people are readers. They are more and more supplying themselves with reading, with regularity, are studying in Sunday-schools, and establishing family worship. They are also more ready to pay the fees for the education of their children. The increase in this respect on last year is more than 700 rupees. Our people are also more and more disposed to build and maintain their own churches. The increase in the benevolent contributions for the year is exceptional, being 1,200 rupees more than last year.

"Work among women and work by native women has gone steadily and hopefully on, new houses and new schools opening to our laborers. This is true not only of the city of Madura but of the towns also. The addition to the churches by profession was 146, — larger than in any previous year except the last. The gain in the congregations of nominal Christians, however, is but 192, — less than we could desire.

"The medical work has been carried on with unabated energy. Above 12,000 different cases are reported at the two principal dispensaries, beside those treated in the branch dispensaries. The prevalence of cholera has given opportunity in all parts of the district for abundant humane and Christian medical work which will bring its return of friendship, gratitude, and interest in Christian truth.

"We recount these encouraging signs with thankfulness. We have received enough, but enough only, to confirm the Master's promise, and to stimulate us to

more strenuous and prayerful effort, and more earnest seeking for that divine gift which was to prepare the first preachers of the gospel, and their hearers, for their great mission."

A NEW CHURCH ORGANIZED.

Mr. John S. Chandler, of Battalagundu station (32 miles northwest of Madura), reports the organization of a new church in a village of his field, making four organized village churches in connection with that station. A small Roman Catholic congregation in the place, awakened by the cholera and by reading a Bible borrowed by them from the mission catechist, had become convinced of their errors and decided to unite with the Protestants, and four of them were received as members by the newly-formed church. A letter on the subject, written by Mr. Chandler to a friend in this country, has been handed to the editor, and was prepared for the press, but must be omitted for want of room.

Japan Mission.

THE CITY OF SAKAI OPENED.

THE following letter from Mr. De Forest, dated "Osaka, March 5th," was referred to in the Herald for May, as giving account of a movement regarded by the missionaries as very cheering:—

"This land is full of good news; I venture to send my mite. You know that seven miles from here is one of the oldest cities of Japan, Sakai. A few years since a boat-crew of Frenchmen having landed there were attacked, and several of them killed; for which act twenty men were taken from Sakai and allowed the privilege of committing *hara-kari*, which they did in one of the temples. Ever since then Sakai has been one of the hardest spots for a foreigner to enter in Japan. Several attempts have been made to open the city, but all have failed until lately. A year ago, Bishop Williams went down and tried to open a preaching place, but met with no success; and now, how it ever came about is a mystery, save as we refer it to the power of God.

"I think Dr. Gordon, who for two years has been so much driven from his work by disease in the eyes, is the prime mover in this work. But for his appeals to our little church, to do the largest possible work this year for Christ, I do not see how it would have been possible to open Sakai. I wish ten thousand Christians in America, who don't know what to do for Christ, could have heard the Doctor, as he spoke blind-folded, sitting before a little room full of Christians. His stirring point was that Christ, the Saviour of the world, preached one of his deepest sermons not to the crowd, nor to some learned men, but to a single hearer, and that a degraded woman of an alien country. And when at last he put the direct question, 'What do you propose to do for Christ this year?' it was evident that they were ready to do something; and, in God's providence, that something has turned out to be the opening of one of the most influential cities in this part of Japan. One of our oldest church members was appointed to go to Sakai and spy out the land; and on his return, I, who as yet am only a figure-head, was asked to go with two others, as a house had been hired, and some of the important citizens had been invited to attend.

"A Japanese who was with the embassy in America, on his return to Japan was converted; and this *Oka San* has taken hold of this Sakai work with great enthusiasm. He knows the upper-class citizens well, and it was through his labors that the church members were enabled to hire a house. The first time I went down we met four young men, as bright and keen as any you could light upon in any college in America. To them the gospel was preached first; and as we sat on the floor over the fire-box, I felt that if God would give us those four young men, they might stir that city, which for fifteen hundred years has worshipped falsehood, to its very foundations. And sure enough, one has already come to me desiring to be taught all about this way, and also English, that he may become a preacher of the true God. Of course it is easy to think that his great motive was to learn English, since, of all

the tongues of earth, the Japanese love and long for English. But he is a daily disciple of Oka San, and comes to me twice a week, and has also accepted a position as Miss Stevens's teacher five days in the week. Surely no young man ever put himself in the way of learning more truth than he has.

"That same afternoon, fifteen men gathered in that room and listened for nearly two hours to this way, and we all returned more than satisfied with what had been done. Last week I went down again, with Oka San and Dr. Takagi San. It was a day the like of which may we see often in this land. Those same young men came, leading five others. Oka San preached more than an hour, on the Ten Commandments. The audience grew until it numbered twenty or more. Among them was an aged priest. Takagi San also preached from Paul's sermon at Athens. All this talk in the 'Congregationalist' about *short* sermons becomes smoke when applied to this land. I sat on the floor, on my knees, until it seemed as though I never should be able to walk again; but pain in the knees is a small matter when considering what was done in Sakai that day. Preaching, long preaching, well listened to, was done. But more than that, Oka San went to the proper officers and inquired whether we might be permitted to explain the Scriptures in Sakai; and the wonderful answer came, that if *two* influential citizens of Sakai would petition the officers to let them open a room for this work, their petition should be granted! And right there and then, the petition was drawn up, and the father of one of those young men, Abe San, was one to sign it. This same man has taken upon himself to circulate our newspaper. More than that, Oka San went to the principal bookstore and prevailed on the proprietor to put our *gospels* and *religious literature* on sale.

"Thus the fruits of three trips are, 1. That without opposition a preaching-place was hired in a place notorious for its opposition to everything foreign. 2. Both our Bible and our newspaper are exposed for sale there. 3. The church members

here are wonderfully encouraged by the unexpected opening. And many other indirect advantages are coming to us. It was this which brought Ōka San more fully to our notice. We knew him before, but now he comes forward asking to work, and planning such great things as to almost bewilder us. For instance, he has bought a huge house in a central part of this enormous city, and tells me that he wants a preaching place opened right there. And while I was wondering where we could possibly get preachers for this new spot, suddenly it is all provided for. Mr. Davis comes down from Kiyoto, and says he has a number of young preachers up there spoiling for a spot to work in, and offering us two men every two weeks, if we will provide a place. So before this reaches you, I most earnestly hope and fully expect that this city in which we live, but in which for years Christians have been trying to get a preaching place, will have at least one such spot. And this one will multiply. Already Dr. Adams has his hospital building nearly ready, in the very heart of this city, with an excellent audience-room, and all done (or so nearly *all*, that you can read it that way) by native money; and in this, too, there will be preaching long before you

get this letter. When I add, that in Ōka San's house, already, our books are placed for sale, and that the hospital will make another depository for books, you can see that the wedge has entered.

"On our second return from Sakai, there was a union prayer-meeting of English and American Episcopalians and ourselves. I told them what had been done, sure of their sympathy and prayers; and when my remarks were ended, two heartfelt prayers came from two of our Episcopal brethren, asking God to bless the good work begun, and giving thanks that it had been accomplished.

"Among the items of Osaka news, should be placed that for which we give glad thanks. Dr. Gordon's eyes are so far improved that now his room is as light as mine, and he goes out morning and afternoon without any harm. If he may only be spared to us, to direct and advise, and work, too, we feel that our station will be strong."

A letter from Mr. Learned, dated March 18th, announces that at last the desired permission for Dr. Taylor and himself to reside in Kiyoto, with their families, had been received.

MISSIONS OF OTHER SOCIETIES.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

THE sixteenth Annual Report of the Board of Foreign Missions of this Church states:—

"The amount received during the year ending April 30, 1875, from all sources, was \$67,467.30. The whole amount expended was \$52,529.30."

"The following were the general statistics of the work on the first of the current year: 4 missions,—Syria, India, Egypt, and China; 33 stations; 15 foreign and 3 native ordained missionaries; 21 female missionaries and assistants; 92 teachers and helpers; 785 communicants; increase during the year, 212; scholars in the schools, 2,591."

"The Board gratefully mentions that there are now nine devoted unmarried Christian women from this country employed in our foreign missionary work, and there is a prospect of more early joining them. Throughout our churches, also, the interest in this form of Christian effort is increasing, and more and more fervent prayer is offered, and generous liberality is shown on its behalf."

Respecting the interesting mission in Egypt it is said: "The mission in Egypt dates from 1855. It has now eight principal stations, namely: Alexandria, Cairo, Monsura, Sinoris, Osiout, Moteah, Nak-haleh, and Koos, with nine out-stations, namely: Medeenet, Suft, Roda, Mellowee, Jawally, Bagoor, Badari, Tahta, and Lux-

or, — making seventeen established places in all, besides several others where more or less of mission work is done. During the year closing with December last, this mission had six foreign and two native ordained ministers, one physician, and one printer, who is also a licentiate and teacher, 13 foreign female missionaries and assistants, and 65 other teachers and helpers, — making a total of 88 laborers. The whole number of communicants is 596; of whom 150 were added during the year, — 104 being on the profession of their faith. The average attendance on public worship was 986. The whole number of baptisms was 82. In all the stations but Suft and Roda there are schools in full operation, with 1,170 scholars in them. In the Sabbath-schools there are 733, in the Academy 100, in the Theological Seminary 12, in the day-schools 642. Of the whole number of pupils, 642 are males, and 528 females. The voluntary contributions of the native churches amounted to \$3,106, and the tuition fees to \$567, — making thus nearly \$4,000 paid by the people in the interest of the churches and schools. The number of volumes of books sold was 10,176, and the cash realized from them was \$2,541."

PRESBYTERIAN CHURCH IN IRELAND.

THE foreign missions of this church are two, — one in the Province of Gujarat, Western India, the other at Newchwang and vicinity, Northeastern China. "The Province of Gujarat," the Report states, "with its population of 7,000,000, is wholly dependent on our own church for the gospel message." The stations here are five, with five "branch stations." Ordained European missionaries, ten, with two European teachers; ten native catechists, two colporters, and twenty-nine native Christian teachers. The last Report, for 1874-75, speaks of very encouraging progress. In two years the advance had been, in the Borsud station field, from 4 to 27 villages with Christians, from 40 to 216 Christian families, and from 109 to 242

baptized persons. The communicants connected with this mission are 180. In the China mission there are but two missionaries, one of them a physician, and two stations. The income for the foreign missions, for the last year reported, seems to have been £9,139 8s. 1d (about \$45,697).

The "Missionary Herald" of this Church for February last states: —

"The Presbytery of Kattiawar and Gujarat met at Ahmedabad, from the 5th till the 10th of November, and nothing can be more encouraging than the reports of the mission. On every side there are signs of progress and growth, and in some directions, of rapid and surprising progress. There have been 83 baptisms during the year, and there are about 1,600 children at the schools.

"The good work at Borsud advances, so that it calls for continual praise to God for his goodness.

"While the local meetings in various villages are taken diligent care of by the native Christians, the general meeting held at Borsud every six weeks is attended by from 200 to 350, and continues to effect much good. It is there that the candidates for baptism are examined, and the work of the mission agents is tested by the examination of the people under their instruction. Since the last meeting of Presbytery, 75 persons had been baptized, and 50 admitted to the Lord's Supper; and those who profess Christianity are found in *twenty-seven new villages*, and in these alone amount to 253. There are now *fifty-four* villages with Christians, or double the number reported last year; there are 324 Christian families, 120 communicants, and 814 non-communicants; and there are 514 candidates for baptism. The building of the churches necessary for these people, has been taken up with spirit by themselves."

UNITED BRETHREN.

THE last Report of the missions of the "Church of the United Brethren" (Moravians), gives the following table: —

NUMERICAL STATISTICS OF MISSIONS, JULY, 1875.

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Ministers and Assistants	Native Helpers and Occas. Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	23	—	90	840	124	168	417	1,549
Labrador	6	47	—	56	450	177	140	439	1,206
North America	4	8	—	15	168	74	26	153	421
St. Thomas and St. Jan	5	9	1	56	1,248	348	75	759	2,430
St. Croix	3	8	1	42	1,241	272	38	697	2,248
Jamaica	14	32	7	253	4,511	2,542	268	5,875	13,196
Antigua	8	12	5	151	2,651	660	—	2,457	5,768
St. Kitts	4	6	2	87	1,216	645	73	1,215	3,149
Barbados	4	4	2	70	1,006	372	26	1,117	2,521
Tobago	2	6	1	68	869	280	109	923	2,181
Moskito Coast	6	14	4	9	205	224	87	441	957
Surinam	13	67	—	387	5,413	5,979	5,252	5,827	22,471
S. Africa West	7	38	4	189	1,763	1,193	1,825	3,144	7,925
S. Africa East	6	20	2	55	332	139	653	487	1,611
Australia	2	8	—	2	37	10	54	35	136
Tibet	2	6	—	—	10	7	2	7	26
	92	307 ¹	29	1,530	21,960	13,046	8,796	23,393	67,795 ²

The receipts for the year amounted to £21,369 10s. 6d.,—about \$106,848.

cants and non-communicants). The table is as follows :—

THE RHENISH MISSIONARY SOCIETY.

A RECENT number of the monthly organ of this Society contains an exhibit of its work at the present time, as compared with what it was ten years ago. After describing the changes which have taken place in its different fields, it brings the general results together in a table, which shows the advance that has been made in the *stations*, the *laborers*, and the “*baptized*” (or, as others would say, *communi-*

	STATIONS.		MISSION-ARIES.		BAPTIZED.	
	1866.	1876.	1866.	1876.	1866.	1876.
Cape Colony	16	12	20	13	5,000	10,000
Nama and Haver's Land. } . . .	8	18	10	19	1,800	6,000
Borneo	1	5	2	8	100	450
Sumatra	5	10	5	12	50	1,900
Nias	1	2	1	3	—	56
China	3	5	3	6	50	00

MISCELLANY.

LETTERS FROM MISSIONARIES—THE OTHER SIDE.

A MISSIONARY in European Turkey writes: “The January number of the ‘Missionary Herald’ has just come to hand. There is one item in its ‘Miscellany’ that I cannot let pass unnoticed. Under the head of ‘A Hint to Mission-

aries,’ the pastor of a Congregational church in Missouri writes: ‘I speak for myself, but I am quite sure that there are hundreds in the West who feel as I do, that it would be the greatest possible help to us if the ‘Herald’ would, every month, in a perfectly authentic way, over the names of the missionaries, give us an

¹ During the past year 8 persons have retired or withdrawn, 3 have died, 16 have been appointed.

² Of the whole number, 2,755 are Eskimoes, 1,378 Indians, 9,534 S. Africans, 53,964 are of W. African descent, 162 natives of Australia and Tibet.

instalment of facts relating to the *actual lives* of the people, etc.' I do not know who this pastor is, but, young as I am in missionary life, I would that I could have his ear for an hour, and I think by that time he would see that there are reasons why his request cannot so easily be complied with. I would like to ask him if he would be willing to write out, from month to month, for the 'Advance,' or the 'Observer,' or the 'Congregationalist,' over his own name, 'instalments of facts' relating to the 'actual lives' of his deacons and their wives; of his brethren and sisters, members of his church? What effect would such a course have upon the persons spoken of? Need he be informed that men and women are the same here that they are in America? 'But what harm is there in your writing what is never read by those who are written about?' There's the rub. Were what is written never read by any but those who see the 'Herald' in America, it would not matter perhaps. But there are those in almost every station, in this mission at least, who can and do read the 'Herald.' It is taken and read by the pastors of the churches, and the publishing of such statements would have just the same effect upon persons here as a like course would have upon persons in America. Would not such a course create enmities, and jealousies, and heart-burnings, and bad feelings there?

"It is evident that the brother has never seen much of missionary correspondence, or he would know that there are not a few items written and marked 'not to be printed.' Would he have such 'instalments of actual facts,' he might have them by opening a personal correspondence with some missionary, or, better, by sending abroad some member of his church. Let him not suppose that we are not willing to have our friends in America know the facts. We would that they might, far more than they do, and then we are sure that they would pray for their brethren and sisters here as they do not, as they cannot now.

"I should like to add just one thing more. Should our brother open such a correspondence, let him remember that it must be a *mutual one*. If he would

keep up the interest he must write himself, of his own trials and joys. It is discouraging, even to a missionary, to write letters and get no response, or such an one as shows no real interest in the subjects spoken of."

WHY IS THIS?

UNDER this question as a caption the "Foreign Missionary" makes some statements and suggestions that are as appropriate for Congregational as for Presbyterian patrons of the missionary work. About half the article will be given here:—

"Several of the British Missionary Societies are anxious, through means already furnished, to take an advanced position in new fields, or to enlarge missions that have been established. No such power is given by the Church to any American Society. The sound heard among these is rather that of retreat than of advance; of reduction, and not of expansion. Last June the Church Missionary Society of England put forth a special appeal for twenty-eight men wanted at once for definite posts in the mission field. Since that \$60,000 have been given for the new mission to the Victoria N'Yanza by friends, and a new plea is just issued for a special fund for a mission to Persia, which is already meeting with success. The United Presbyterian Church of Scotland recently raised \$50,000 to begin a new mission in Japan. The Presbyterian churches of Scotland are beginning new work in Africa, having the means provided for the same. It is painful to consider our position as a Church. Our whole efforts are bent to simple holding our own, or if there is relaxation anywhere, it is not to take a firmer and larger grasp of the work, but a feebler hold in the way of a diminished force. The Persia mission have asked for five new men; Japan is urgent for at least two; Brazil calls for more; China is doing the same; Mexico is most urgent, for means to sustain the growing work, and needs greatly an addition to the missionary ranks. Some missions have been greatly weakened, and none have gone for-

ward to take the places of those who have been removed. Other helpers are called for. These things exist, showing great prosperity in the work abroad, but no corresponding response among God's people at home.

"But why the difference at this juncture between some of the leading American and some of the British societies? Commercial depression is felt to some extent in both countries. Taxation is heavy in both; a vast amount of organized and unorganized home work is done by Christians in each; yet the gain to the British societies in means is much greater than to those among ourselves. God is blessing our churches. The relative gain of members is greater in the American than in the British churches, but the increase to missions, in contributions, is twice as large in the latter as in the former, in the last decade. With very rare exceptions the rich among us do not contribute largely. These exceptions, if few, are noble, yet what living representative has given to the missionary treasury in our land \$103,500 as a thank-offering for God's goodness, or \$107,000 as his gift to the cause; or what 'unprofitable servant' for new work has sent \$50,000? Yet these and other large sums have recently been laid upon the altar of missions in England."

MR. NEESIMA IN JAPAN.

[A FRIEND of Mr. Neesima furnishes the following for the Herald, supposing that many others, who knew him well in the United States, may be glad to hear directly of his welfare and his work among his own people.]

Mr. Neesima writes to friends in Boston of his marriage to Miss Yamomoto, sister of the blind advisor to the Governor of Kiyoto. Mrs. Neesima is a Christian lady, formerly a teacher in one of the Government schools, and is a great acquisition to the mission. Mr. Neesima writes: "Our Sabbath attendance is increasing, and no human hand can stop its growth. I received an invitation from Otsu, a city lying a few miles east of Kiyoto, and a place of some commercial importance.

I was there yesterday, and preached. There were only nine people present, but most of them were of the educated class. Three of them were officers of the district office. I told them of God and of his favor to the human race, of the sin of the race, and that this sin cannot be stopped without the sanctifying power of the gospel; hence the great need of the gospel to this nation. They were quite attentive, and some of them told me they would make the gospel a regular study. I am requested to visit them again. One of our students preached for me, at home, while I was at Otsu. There were about fifty people in attendance. My wife found chairs quite deficient to accommodate them. We have two preaching places in Kiyoto; Mr. Davis preaching in his house and I in my own. I rejoice to say that there is an *unseen hand* that opens the way for us. The number in our boarding-school is ten, eight of whom are Christians. The day-scholars are about seventeen. Pray for us."

It is a cause of gratitude, and of much satisfaction on the part of Mr. Neesima's friends, that he has found a native Christian lady for his wife, whose culture and influence render her a helpmeet in his Christian work, and enable him to set before the Japanese a Christian home established by two of their own people. May the many friends of these servants of God remember their request, "Pray for us."

CALIFORNIA LEADING — WHO WILL FOLLOW?

A WARM friend of the Board wrote to the Treasurer from San Francisco, April 7th: "The finances of the Board was the topic of our last monthly concert in the First Church, Oakland, and it was proposed that we should add to our regular offerings, on one Sunday, the *second* in each month, a special amount for missions, which was heartily seconded, and I hope to see good results."

On the 13th of April, he wrote again: "I have now the real pleasure to advise you that our special offerings for foreign missions last Sunday amounted to \$48.80 (gold), which you will please acknowledge; and I hope it will be continued

monthly through the year. This is a special effort to help the Board over its present difficulties."

TESTIMONY OF A UNITARIAN.

A "PRIVATE LETTER" from the Sandwich Islands, published in the "Christian Register," contains this paragraph: "I am more than ever convinced that the salvation of the Orthodox Church is in its foreign missions. It is impossible to read the history of these islands, and see from what a horrid and revolting condition they have been brought to the quiet, safe, and orderly life of to-day, through missionary zeal and work, without believing heartily in Christian missions to foreign lands. Meantime the reaction upon the churches sustaining these missions has maintained them in healthful vigor. I believe the first essential of the Unitarian Church, if it is to live and transmit its truth and the noble examples of its saintly lives to coming generations, is the missionary spirit."

"UNCLE BEN'S BAG."

HERE it is, at last,—a little book on *cheerful giving*, which is so apposite to the needs of the churches at this time, when all denominations are moving with doubting steps in their missionary work. "Uncle Ben's Bag," "How it is filled," and "How it is never empty," is so cheerful in spirit, so happy in expression, that it will find a welcome in every Christian family, and is sure to abide; and, abiding, will be like Elijah, filling the barrel of meal and the cruse of oil. I wish simply to call the attention of pastors and benevolent Christians of all denominations to this bright tract, which will help them, like a little giant, to carry out their plans of benefaction. It has passed through more than thirty editions in England and Europe, and has cheered and stimulated millions.

A. M.

["Uncle Ben's Bag" is a 32mo tract of 26 pages, with a neat cover, published by the Congregational Board of Publication, and well worth distributing. Price 5 cents; \$5 per hundred. Ed.]

BIBLIOGRAPHICAL.

The History of Protestant Missions in India, from their commencement in 1706 to 1871. By the Rev. M. A. SHIRRING, M. A., LL. B., Missionary of the London Missionary Society. 8vo. pp. 482. London: Trübner & Co. 1875.

THIS is by far the most satisfactory work on missions in India that has appeared as yet. It is apparently one of the indirect results of the Allahabad Conference, which served as the occasion for gathering up results of labor, and for bringing out to public notice the various methods and principles observed in the conduct of missionary operations, by different Societies. By former missionary publications Mr. Shirring had earned the confidence of the Christian public, and a hearty welcome for this volume. Hitherto we have had only reports of different fields, but no complete view of the great work accomplished and in progress. Without going into unnecessary detail, the author has "endeavored to furnish an outline of the various methods, plans, and projects which have been pursued," and the results achieved, "sufficiently minute to be correct, and yet so compacted together, and interwoven, as to suffer neither in unity nor comprehensiveness." He is certainly to be congratulated on his success, and the manifest impartiality with which he has treated different Societies. This volume is now indispensable to any one who desires a just acquaintance with what has been accomplished for the evangelization of India.

A very valuable illustrative map of India makes the absence of an *index*, and *tabular views*, gathering up the statistics scattered through the work, the more to be regretted. It is to be hoped that they will be supplied in subsequent editions.

Grace Illustrated. A Bouquet from our Missionary Garden. By Mr. and Mrs. C. H. WHEELER, Missionaries of the American Board, Harpoot, Eastern Turkey. 16mo, pp. 313. Congregational Publishing Society, Boston.

THIS work is true to its title, "Grace Illustrated." It shows the spiritual re-

sults of missionary work, the power of the Gospel in transforming character. We know of nothing like it in missionary literature. It is a book for every Sabbath-school library, for every family, for every mother to read aloud to her children Sabbath evenings. The stories are short, bringing out in that racy, interesting style peculiar to Mr. Wheeler, the striking facts in each case, showing the marvelous adaptation of the Gospel to the most varied characters and circumstances. The language of Paul to the Galatian Christians, "My brethren, dearly beloved and longed for, my joy and crown," gains new meaning in the light of these narratives, and we find here the secret of the hundred-fold in this life on which devoted missionaries love to dwell.

In a well-ordered Christian community, like ours, the outward changes in character and habits in those who accept of the Gospel are so little marked as not to excite much attention. It is well, therefore, to refresh our conceptions of the real work of grace, by the study of such examples as are set forth in this little volume.



BISHOP STEERE ON MISSION WORK.

THE "Mission Field," gives the following passage from the close of an address by Bishop Steere, at Oxford, in behalf of the Universities' Mission to Central Africa:—

"I know that men and money are wanted for home work, most certainly, and they are already on the spot in abundance. There are five millions of churchgoers in England, on the lowest computation, with an income perhaps a hundred times as large. One is utterly ashamed to suggest that these are too few or too poor to do what wants doing in England. But foreign missions have suffered from an utter unreality in their supporters, as well as in the Church at large. One looks at a large meeting, and one sees a number of people who all say that missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a

son or a daughter, a sister or brother offers to go, every machinery of entreaty, of threats, of endearment, is at once put in action to stop them. Does a person of any capacity volunteer? Every one says, 'You must not go, you are useful at home; you are wanted here.' And then, with strange inconsistency, people turn round and say, 'What a very inferior lot of men missionaries are.' We are an inferior lot, but we have put your stay-at-homes to shame; and, poor as the instruments have been, their work has been great and glorious. But what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them back from a high place in heaven. You rob your own family of a special honor. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the Word of God. I have stood by the death-beds of those who had given their lives to this great cause, and I have been obliged to ask myself whether it were worth the sacrifice. And I know that it is. Compare this life and death with that. When I first left England, some of my friends bemoaned our parting as final, and so it was, not because I had died in Africa, but because they died at home. One spends his whole life in trying to defer the inevitable end, but it comes. Another lives for eternity, and his life is as God wills. We know that brave men are not in more real danger in a battle than cowards are, and so it is in life. But be it otherwise. If God calls us away, how much better to go from the midst of his work than to have no tale to tell save that of having lived for one's self and lived for one's self in vain. We shall never have a healthy action of the Church until foreign missions take their place among ordinary employments, and a young clergyman thinks his education incomplete until he has seen something of the Mohammedan and the heathen. No one thinks, now, that taking secular work in India means expatriation for life, and there is no reason why Church work should be any exception."

GLEANINGS.

A POSTAL card announces interesting meetings among the Choctaws. Seven united with the churches in March, and twenty-eight inquirers are mentioned.

— The "Word Carrier," the Dakota mission paper, announces the marriage, February 15th, at Yankton Agency, of Rev. Charles L. Hall and Miss Emma M. Calhoun, and the ordination of Mr. Hall, at Yankton, on the 22d of the same month, as missionary to the Indians at Fort Berthold, "on the east bank of the Missouri River, fifteen hundred miles above its mouth."

— The "Indian Evangelical Review" reports recent large additions to the church in the southern part of the American (Reformed Church) Arcot mission field. In June sixty—"the inhabitants of a whole village excepting one family"—were baptized, and in December, eighty-four more, in adjoining villages.

— The first missionary (of the Church Missionary Society) for Lake Victoria Nyanza, left England early in March, and others were to follow in a few weeks, thus starting another new mission in the lake regions of interior eastern Africa.

— In January last, the Bishop of Madras ordained eighteen native Tamil deacons, and admitted eleven others to priest's orders.

— It is gratifying to learn from the "Record" that the receipts of the Presbyterian Board of Foreign Missions, from May 1, 1875, to April 1, 1876, were \$387,999, against \$357,359 for the same months of the previous year; an advance of more than \$30,000. Yet the year of the Board has now closed with a pretty large balance against the treasury.

— The Presbyterian Board announces that it feels constrained to discontinue the publication of "The Young Missionary," in order to reduce home expenditure.

— Dr. Gulick, writing from Yokohama, March 7, 1876, says: "There are now at work for this country a hundred and fourteen missionaries of our Protestant Christianity. Twenty-two of these are from Great Britain, eleven of whom are

men. From the United States of America there are forty-one men, thirty-three married and eighteen single ladies; making a total of ninety-two."

— The "Foreign Missionary" states: "Rev. Dr. Jessup writes from Beirut: 'The Moslems in Constantinople are forming a society to send missionaries to Ugaga and prevent King Mtesa from accepting Christianity. They have Stanley's letter, and are determined to lose no time in saving Ugaga for Islam. What a lesson for us all! Some of the Constantinople Moslems have given £100, others £50, etc., etc., and made it a permanent endowment for aggressive work in Central Africa.'"

— The Waldensian Church has sent to Scotland a deputation of urgency. The wide and effectual doors which are opening to her all over Italy are so many, that unless help is given from friendly churches and individuals very precious opportunities will be lost.

— The "Record" of the Free Church of Scotland says of the mission to the Working Men of Paris: "We have now before us the Annual Report for 1875, and we may safely say that 'the half was not told us.' The mission has been in existence about four years, and instead of the attendance diminishing, as some supposed would be the case when the novelty had worn off, it has largely increased: '3,000 adults as against 2,000 in the previous year; and 750 children at Sabbath-schools, instead of 533. For some months the average at adult meetings has been about 3,700; at children's meetings, nearly 900.'"

 A DILEMMA.

THE Treasurer of the Board has received from an unknown friend, a lady's diamond ring, as "a thank-offering to the Lord." As diamond rings cannot be used in any department of our work the disposal of the gift occasions a good deal of embarrassment. Dealers in jewels are unwilling to purchase except at a very great discount from the real value; and in these days of general impoverishment, they are so overstocked that neither in

Boston or New York can one be found who cares to take it. The ring has been valued by a friendly jeweler at \$125.

How can it be converted into current money, that so it may be made to bear the glorious gospel to some soul now buried in sin, and thus cause that soul to shine forever in the diadem of our Lord Jesus Christ, when he shall make up his jewels?

ARRIVALS.

MR. and MRS. STAYER arrived at Cesearea, to begin their missionary work there, December 31st.

DEATHS.

THE "beloved physician," Dr. Henry S. West, of Sivas, Western Turkey, was "laid in the grave there, amid the lamentations of the whole city," on the 2d of April. He died on the 1st, of typhus fever, complicated with pneumonia.

Mrs. Nancy B. Hitchcock, widow of Mr. Jacob Hitchcock, long connected with the mission to the Cherokee Indians, died at Park Hill, Cherokee Nation, April 7th, aged 85. She joined the Cherokee mission in 1821, and labored faithfully till she was released from the service of the Board, with her husband, in 1855.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		New York, For the Debt,	1 00--11 00
Macbias, a friend,	123 50		
Portland, M. E. D.	2 00—125 50		
VERMONT.		ILLINOIS.	
Richmond, Jennie E. Nichols,	2 80	Dover, Rev. W. T. Blenkarn,	5 00
MASSACHUSETTS.		MICHIGAN.	
Boston, X.	5 00	Pottersville, Mrs. B. Landers,	5 00
RHODE ISLAND.		MADURA.	
Slatersville, Cong. ch. and so.	5 00	Melur, Rev. T. S. Burnell,	56 50
CONNECTICUT.		TURKEY.	
Litchfield, "Self-denial,"	1 00	Mardin, Babi Speer,	15 06
Rocky Hill, Rev. G. J. Tillotson,	10 00	Received for the "Debt" in April,	\$491 86
West Hartford, Charles Boswell,	250 00—261 00	Previously acknowledged (see May "Herald"),	37,880 71
NEW YORK.			\$38,372 57
Homer, Rev. W. A. Robinson,	10 00		

CENTENNIAL OFFERINGS.

Portland, Me. M. E. D., for Fort Berthold,	3 00	Oberlin, Ohio. A friend, 21.12; Mrs. L. G. B. Hills, 5;	26 12
Hanover, N. H. Prof. Robert Fletcher, for Fort Berthold,	5 00		
Addison County, Vt. A friend,	40 00	Received for above in April,	\$1,214 12
Ayer, Mass. Centennial Gift,	100 00	Previously ack'd (see May "Herald"),	1,779 55
Southbridge, Mass. Two friends,	20 00		\$2,993 67
Springfield, "Centennial,"	1,000 00		
Delhi, N. Y. Zeruab Dennis,	20 00		

DONATIONS RECEIVED IN APRIL.

MAINE.		WASHINGTON COUNTY.	
Cumberland county.		Calais, 1st Cong. ch. and so.	62 00
Gorham, Cong. ch. and so.	15 00	York county.	
Lewistown, Pine St. Cong. ch. and so.	20 70	Wells, Union Praise Meeting of 1st and 2d Cong. churches, a thank-offering,	34 00
Minot Centre, Cong. ch. and so.	50 00	York, Rev. D. B. Sewall,	10 00—44 00
Portland, Two Sisters,	2 00		418 70
Scarborough, "Tithes,"	200 00	NEW HAMPSHIRE.	
—, J. L.	10 00—297 70	Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Lincoln and Sagadahoc counties.		Alstead, 3d Cong. ch. and s. school,	30 75
Wiscasset, "A former daughter in Persia,"	10 00		
Somerset county.			
Skowhegan, W. Woodbury,	5 00		

Rindge, Cong. ch. and so. (of which 1.75 for Papal Lands),	8 75
Westmoreland, Cong. ch. and so.	44 85—84 35
Coos county.	
Colebrook, Cong. ch. and so.	26 35
Grafton county.	
Bristol, Cong. ch. and so.	7 72
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Manchester, 1st Cong. ch. and so.	100 41
Nashua, 1st Cong. ch. and so. 30.85;	
Hollis St. Cong. ch. and so. 31.53;	62 38—162 79
Merrimac county Aux. Society.	
Concord, 1st Cong. ch. and so., to const. MARK R. HOLT and GEORGE H. MARSTON, H. M., 250; a friend,	
1;	251 00
Webster, 1st Cong. ch. and so.	38 00—289 00
Rockingham county.	
Hampstead, Cong. ch. and so.	7 75
North Hampton, Cong. ch. and so.	12 35
Rye, Cong. ch. and so.	10 17—30 27
Stafford county.	
Durham, Cong. ch. and so.	42 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. 136.86, m. c. 7.10;	143 96
Newport, E. R. Miller,	2 90—146 86
—, a friend,	1 50

<i>Legacies.</i> —Pelham, James Tyler, by J. H. Tyler, Ex'r,	200 00
	990 84

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, D. S. Chamberlin,	30 00
St. Johnsbury, North Cong. ch. and so. 163.41; South Cong. ch. and so. 111.73;	276 14
St. Johnsbury East, Cong. ch. and so.	30 00—335 14
Chittenden county.	
Burlington, 3d Cong. ch. and so.	60 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Fairfax, Mrs. S. R. Southard, 3; Miss Julia Gove, 2;	5 00
Orange county.	
Brookfield, Friends in 1st Cong. ch. and so.	5 45
Newbury, Cong. ch. and so.	15 75—21 20
Rutland county.	
Benson, Cong. ch. and so.	32 60
Rutland, Cong. ch. and so., balance for 1875,	142 01—174 61
Washington county, Aux. Soc. G. W. Scott, Tr.	
Barre, a friend of missions,	20 00
Northfield, Cong. ch. and so.	17 03—37 03
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, Rev. N. F. Carter,	10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Chester, Cong. ch. and so.	43 65
Royalton, "From one in heaven,"	1 12
Springfield, A. Woolson, to constitute Mrs. MARY E. WOOLSON, WILLIAM D. WOOLSON, and CHARLES A. WOOLSON, H. M., 325; Lincoln Whitcomb, 11; "A sister in heaven," 1;	337 00—381 77
	1,024 75
<i>Legacies.</i> —Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, add'l,	212 63
	1,237 38

MASSACHUSETTS.

Berkshire county.	
Great Barrington, L. S. Bailey,	10 00
Bristol county.	
Fall River, Central ch., for Papal Lands,	37 73
Freetown, Cong. ch. and so.	19 18
Norton, Trin. Cong. ch. and so.	10 60—67 41
Essex county.	
Methuen, First Parish m. c.	73 00

Nahant, W. H. Johnson, 5; Mrs. W. H. Johnson, 6;	10 00
North Andover, Cong. ch. and so., add'l,	20 00
West Andover, Peter Smith,	500 00—613 00
Essex county North.	
Georgetown, A. B. Jackman,	9 00
Ipswich, Mrs. Kinsman,	50
Newbury, 1st Cong. ch. and so.	36 25
Newburyport, North Cong. ch. and so.	69 14—104 89
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	19 04
Lynn, M. S. Pearson,	1 00
Lynnfield Centre, Cong. ch. and so.	14 40
Peabody, Rockville Cong. church,	7 00—41 44
Franklin co. Aux. Soc. William F. Root, Tr.	
Charlemont, 1st Cong. ch. and so.	5 00
Conway, Cong. ch. and so. m. c., 5 months, 54 15; ditto special, 70;	124 15
South Deerfield, a widow's mite,	1 00
Wbately, Mrs. Nancy Wait, birthday present,	2 00—132 15
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Holyoke, 2d Cong. ch. and so.	67 41
Monson, Cong. ch. and so. 96.95;	
Mr. and Mrs. D. N. Coburn, 15;	111 95
Springfield, an Easter offering, 1,000;	1,500 00
H. M., 600;	46 19
Westfield, 2d Cong. ch. and so.	46 19
Hampden County, A. B.	1,000 00—2,725 55
Hampshire county Aux. Society.	
East Hampton, 1st Cong. ch. and so.	156 20
Enfield, Cong. ch. and so.	100 00
Hatfield, Cong. ch. and so.	33 50
Hadley, Russell ch. and so.	17 38
North Amherst, North Cong. ch. and so.	42 00
Northampton, 1st Cong. ch. and so. m. c. 40.96; W., 300; Nathan Sears, 25;	365 96
South Hadley Falls, 1st Cong. ch. and so.	55 50—770 54
Middlesex county.	
Hopkinton, Cong. ch. and so. 30.12; a friend of missions, 200;	230 12
Lowell, In memorial of Phebe Var-num Bodwell, for Ceylon Mission,	20 00
Newton Centre, A.	200 00
Saxonville, Edwards ch. and so.	11 80
Somerville, Franklin St. ch. m. c.	11 63
South Framingham, Cong. ch. and so.	200 00
Winchester, Rev. John A. Vinton,	5 00
Woburn, North Cong. ch. and so.	64 00—732 50
Middlesex Union.	
Dunstable, Bensjah Parkhurst,	10 00
Shirley, a friend,	5 00
Townsend, Cong. ch. and so., for Papal Lands,	7 50—22 50
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	20 00
Canton, Evan. Cong. ch. and so.	39 13
Medway, Rev. David Sanford (deceased) and wife,	211 50—270 63
Plymouth county.	
Abington, 1st Cong. ch. and so.	15 82
East Bridgewater, Union Cong. ch. and so.	27 50
Middleboro, 1st Cong. ch. and so. 63.21; M. H. Swift, 6;	59 21
North Abington, Martha Dodge,	2 00—104 53
Suffolk county.	
Boston, Central ch. 1,190, ditto m. c. 14.75; Phillips ch. 410.20; Cong. ch. (Brighton), 123.01; Park Street ch. 110.09; Winthrop ch. (Charlestown), 58; Maverick ch. 70; Central ch. (Jamaica Plain), 27; Union ch. 14.92; Olivet ch. 10; Vine Street ch. m. c. 10; Mount Vernon ch. 10; Eliot ch., P., 10; Cash, 25.0; B. H. N., 25; Eli Smith, 20; Auon., 2; Allston, 1;	2,395 97

Worcester co. North.	
Hubbardston, Rev. Rufus Case,	5 00
Royalston, 2d Cong. ch. and so.	10 50—15 50
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Berlin, Lydia H. Peters,	5 00
Clinton, 1st Evan. ch. and so., for	
Papal Lands,	85 70
Oxford, 1st Cong. ch. and so.	25 00
West Boylston, Cong. ch. and so. m. c.	22 00
Worcester, Union ch. and so. 163.05;	
Old South ch. and so. 76.85; A.	
H., 3;	242 90—380 10
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Westboro, Evan. Cong. ch. and so.	29 20
—, a friend,	50 00
	8,465 91

Legacies. — Dracut, Joseph Butterfield	
Varnum, by John Ames,	50 00
Franklin, Miss Sally Fisher, by Dea.	
Peter Adams, Ex'r,	100 00
Randolph, Atherton Wales, by Jonathan Wales, Adm'r,	5,000 00
South Deerfield, Mrs. Mary Pease,	
by Leverett E. Pease, Ex'r,	1,475 45—6,625 45
	15,091 36

RHODE ISLAND.

Coventry, Mrs. Oren Spencer,	5 00
Newport, United Cong. ch. and so.	42 94
Pawtucket, Cong. ch. and so.	200 00
Providence, Free Evan. Cong. ch. and so.	45 55
Slatersville, Cong. ch. and so., special,	
103.10, m. c. 52.90;	156 00—449 49

CONNECTICUT.

Fairfield county.	
Fairfield, Cong. ch. and so., for Papal Lands, 37.44, ditto m. c. 47.85;	85 29
Norwalk, a lady of 1st ch., thank-offering,	20 00
Ridgefield, S. S. Smith,	3 00—108 29
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	10 39
Hartford, Centre ch., extra, 634.38;	
Theol. Seminary m. c. 48.67;	682 95
Marlboro, Cong. ch. and so. 8.05;	
Rev. O. Bissell, 10;	18 05
Plainfield, Cong. ch. and so., special,	81 27
Thompsonville, Rev. James Ely,	3 55
Windsor, Cong. ch. and so.	26 72—822 93
Litchfield county. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	33 05
Torrington, Cong. ch. and so.	41 41
Winsted, a member of 1st church,	10 00
Woodbury, Mrs. E. M. Hotchkiss,	80—85 28
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	57 20
Middletown, 1st Cong. ch. and so.	
20.50; J. F. Huber, for Madura, 1;	21 50
Millington, Cong. ch. and so.	5 00
Old Saybrook, Cong. ch. and so.	14 00
Westbrook, Cong. ch. and so. m. c.	11 35—109 05
New Haven county. F. T. Jarman, Agent.	
Meriden, 1st Cong. ch. and so., to const. Rev. A. H. Hall, II. M.	133 80
New Haven, North ch., a friend, 10;	
3d ch. 8.50; Mrs. Philas Blake, 50;	
Lyman Osborn, 10;	78 50
North Branford, Cong. ch. and so.	50 00
West Haven, Cong. ch. m. c.	3 00
West Meriden, Saxton B. Little, 24;	
E. K. Breckenridge, 7;	31 00
Westville, Cong. ch. and so.	75 00—371 30
New London county. C. Butler and L. A. Hyde, Trs.	
East Lyme, Nathan Wehh, 5; George H. Webb, 2.50;	7 50
Griswold, a friend,	20 00
Hanover, Cong. ch. and so.	28 48
Jewett City, Cong. ch. and so., with other dona., to const. JAMES O. SWEET, II. M.	10 50
Ledyard, Cong. ch. and so.	25 00
New London, 1st Cong. ch. and so., m. c.	132 19

Norwich, 1st Cong. ch. m. c. 14.18;	
2d Cong. ch. m. c. 24.54; Broadway Cong. ch. m. c. 10.45;	49 17—272 84
Tolland county. E. C. Chapman, Tr.	
Ellington, Erastus Talcott, with other dona., to const. MARIA PIRKIN, H. M.	50 00
Hebron, 1st Cong. ch. and so.	20 50—70 50
Windham county.	
Putnam, 2d Cong. ch. and so.	171 54
South Killingly, W. H. B.	4 00
Thompson, a friend,	5 00—180 54
	2,020 71

Legacies. — Lehanon, Mrs. Melissa H. McCall, by Hobart McCall, Ex'r,	143 78
Southbury, Mrs. Rebecca K. Moseley, by William G. Moseley, to const. S. BRINSMADE and F. BRINSMADE, H. M.	200 00—343 78
	2,364 49

NEW YORK.

Aurora, Mr. and Mrs. Richard Hale,	10 00
Brentwood, E. F. Richardson,	2 00
Brooklyn, Tompkins Ave. Cong. ch. and so. 55.83; Ch. of the Pilgrims,	
Rev. W. H. Whittemore, 25;	80 83
Buffalo, S. A. Freuch,	10 00
Chateaugay, Joseph Shaw,	4 00
Chatham Village, Rev. Samuel Utley,	5 00
Clarkson, B. M. I.	5 00
Clinton, II. Bartlett, 3; G. K. Eells, 5;	8 00
Elmira, Ladies of College,	13 25
Flushing, Cong. ch. and so.	73 60
Gaines, Cong. ch. and so.	32 47
Hoosick Falls, Mrs. B. V. Quackenbush,	20 00
Little Valley, 1st Cong. ch. and so.	5 00
Moira, Individuals in Cong. ch. 8; Ira Spencer, 1;	9 00
Morrisania, Cong. ch. and so.	20 64
New York, Spring St. Presb. ch. 65;	
James Stokes, 200; Tabernacle ch. J. T. LEAVITT, to const. himself II. M., 100; C. R. Robert, 50; W. E. 50;	467 20
a friend, 2.20;	10 00
Oswego, A. W. Miner,	10 00
Poughkeepsie, William Adriance,	10 00
Reed's Corners, Cong. ch. and so.	5 00
Rome, John B. Jervis,	25 00
Waverly, Rev. C. C. Tracy,	16 32
—, a friend,	9 09—841 40

Legacies. — Syracuse, Ashbel Searle, by Orlando H. Searle, Ex'r,	20 00
	861 40

NEW JERSEY.

Hohokus, a friend,	6 00
Montclair, Mrs. L. E. Penfield and her two children, a thank-offering,	20 00
Orange Valley, Cong. ch. and so. m. c. 250 00—276 00	

PENNSYLVANIA.

Jeansville, Welsh Cong. ch. and so., for Mexico,	10 00
Philadelphia, Plymouth Cong. ch. and so. 21.50; T. B. 50;	71 50
Randolph, Cong. ch. and so.	31 00—112 50

MARYLAND.

Baltimore, C. W. Ridgely,	8 00
DISTRICT OF COLUMBIA.	
Washington, a friend,	3 00

TEXAS.

San Antonio, S. M. Newton, 2.50; S. M. N., 2;	4 50
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SOUTH CAROLINA.

Columbia, Mrs. Julia M. Brewer,	10 00
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OHIO.

Bryan, S. E. Blakeslee,	11 40
Chatham Centre, Cong. ch. and so.	49 00
Clarksfield, Cong. ch. and s. sch.	15 00
Kinsman, Cong. Presb. church,	47 50
Lodi, Cong. ch. and so.	20 00
Marblehead, Cong. ch. and so., add'l,	50
Marysville, Cong. ch. and so.	23 04

North Bloomfield, Cong. ch. and so.	11 00
Oberlin, 2d Cong. ch. and so.	30 90
Painesville, 1st Cong. ch. and so.	47 40
Mrs. J. T. Brooks, 3;	50 40
Pomeroy, Welsh Cong. ch. and so.	6 50
South Amherst, Cong. ch. and so.	8 00
Springfield, 1st Cong. ch. and so.	16 67
Toledo, 1st Cong. ch. and so.	333 00
Vermillion, Friends,	5 00—627 91

INDIANA.

Elkhart, Cong. ch. and so.	13 20
Michigan City, 1st Cong. ch. and so.	118 00
Terre Haute, S. H. Potter,	25 00—156 20

ILLINOIS.

Chesterfield, Cong. ch. and so.	50 00
Chicago, 1st Cong. ch. and so.	58
Leavitt St. Cong. ch. and so.	20 06
Tabernacle ch. and so.	5 41
J. J. Snow, 5;	88 47
Crystal Lake, Cong. ch. and so.	6 83
Dixon, Cyrus A. Davis,	10 00
Dover, Cong. ch. and so.	37 48
Farmington, Cong. ch. and so., to constitute LUTHER BIRGE, H. M.	110 10
Galesburgh, E. Griswold,	65
Gloucester, Cong. ch. and so.	26 00
Godfrey, Rev. D. H. Savage, Pastor of the Church of Christ,	25 00
Lawn Ridge, Adam Crawford (of which for the Indians, 5, for the Jews, 6), 15; D. R. Crawford, 2, 25;	17 25
Lisbon, Cong. ch. and so.	28 21
Marseilles, Cong. ch. and so.	6 00
Marysville, C. T. Morse,	1 00
Milburn, Cong. ch. and so.	28 00
Naperville, a friend,	5 00
New Windsor, Cong. ch. and so.	8 54
Oak Park, 1st Cong. ch. and so.	23 21
Oswego, Cong. ch. and so.	7 38
Ottawa, Cong. ch. and so.	65 62
Plymouth, Cong. ch. and so.	24 65
Port Byron, An enemy to retrenchment,	2 00
Rantoul, Cong. ch. and so.	10 40
Sandwich, Cong. ch. and so.	30 00
—, Mr. and Mrs. L. B., a thank-offering,	10 00—621 67

MICHIGAN.

Ann Arbor, Cong. ch. and so.	65 40
Frankfort, Cong. ch. and so.	6 50
Kalamazoo, 1st Cong. ch. and so.	35 24
Manistee, Cong. ch. and s. sch.	37 18
Otsego, Cong. ch. and so.	7 21
Owosso, Mrs. E. Barnes,	3 80
Richland, Presb. church,	31 80
Royal Oak, Cong. ch. and so.	4 83—191 96

MISSOURI.

Carthage, Cong. ch. and so.	10 25
W. Roxbury, a friend,	4 00—14 25

MINNESOTA.

Minneapolis, 1st Cong. ch. and so.	15
Plymouth ch. and so.	16 53
2d Cong. ch. and so.	8 40
Mrs. Baldwin, to const. R. J. Baldwin, H. M., 100;	139 93
Rushford, Cong. ch. and so.	2 00
Wabasha, Cong. ch. and so.	3 60
Winona, 1st Cong. ch. and so.	31 73—177 16

IOWA.

Atlantic, Cong. ch. and s. sch.	15 00
Bellevue, Ladies' M. Society of Cong. ch.	5 60
Blairtown, Mrs. J. H. French,	8 30
Chester, Cong. ch. and so.	23 70
Clear Lake, Rev. A. S. Allen,	5 00
Cornugi, Cong. ch. and so.	18 00
Council Bluffs, Cong. ch. and so.	32 31
Earlville, Cong. ch. and so.	11 00
Genoa Bluff, Cong. ch. and so.	23 00
Independence, N. E. Cong. ch. and so.	15 05
Iowa Falls, a friend,	100 00
Keokuk, a friend,	10 00
Lansing Ridge, Cong. ch. and so.	5 00
Stacyville, Cong. ch. and so.	13 37—285 23

WISCONSIN.

Alderly, James Thomson,	10 00
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Beloit, 1st Cong. ch. and so.	23 00
Chippewa Falls, M. C. Newton, for Africa,	10 00
Menasha, Cong. ch. and so.	30 00
Milwaukee, Spring St. Cong. ch. and so.	30 00
Oak Grove, Cong. ch. and so.	10 50
River Falls, Cong. ch. and so.	9 77—123 27

KANSAS.

Atchison, 1st Cong. ch. and so.	22 00
Parsons, Cong. ch. and so.	10 00—32 00

NEBRASKA.

Crete, Prof. D. B. Perry,	1 00
Linwood, 1st Cong. ch. and so.	20 00
Richardson County, 1st Cong. ch. and so.	2 50—23 50

CALIFORNIA.

Grass Valley, Cong. ch. and so.	14 12
Oakland, 1st Cong. ch. and so.	124 53
2d Cong. ch. and so.	6 04
Petaluma, Cong. ch. and so.	26 75
Redwood City, Cong. ch. and so.	57 00
San Francisco, Plymouth ch. and so.	81 75
Santa Cruz, Cong. ch. and so.	20 18—230 37

CANADA.

Province of Ontario, — Colborne, S. B. Greeley,	1 04
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, Daniel James,	1,000 00
South Africa, Durban, Mr. Greenacre,	5 88
Amazintote, Monthly Concerts,	60 80
Umsunduzi, " "	23 48
Umzumbi, " "	57 82—147 98
Turkey, —, a friend,	20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,	
Treasurer.	2,727 37

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MAINE. — Biddeford, Pav. s. s. 1.36; Brunswick, Cong. s. s., for India, 70; Scarborough, M. K. Small, 1.50;	72 86
NEW HAMPSHIRE. — Colebrook, Cong. s. s. 9; East Alstead, Juvenile Sewing Circle, 3;	12 00
VERMONT. — Westminster West, Cong. s. a.	5 00
MASSACHUSETTS. — Andover, Old South s. s., for a student at Pasumalai, 40; Auburn-dale, Cong. s. s., for school at Satara, 40; Rowley, Cong. a. s. 25;	105 00
RHODE ISLAND. — Providence, Beneficent Cong. a. s. 50; Tiverton, Cong. s. s. 6.80;	58 80
CONNECTICUT. — Bridgewater, Cong. s. s., for Theol. school in Erzroom, 10; Colchester, "Legacy of Mary Louisa," 3; Hartford, Pearl St. s. s., for student at Harpoot, 35; North Stonington, Cong. s. s. 1.30;	49 30
NEW YORK. — Gaines, Cong. s. s. 11.61; New York, Olivet Chapel, s. s. Mis. Society, for native school near Harpoot, 30; Oswego, 1st Cong. a. s., for Mr. Parmelee's school at Erzroom, 71.02;	112 63
DISTRICT OF COLUMBIA. — Miss Goodwin's s. s. class, Metro. ch., for boy in China,	60 00
OHIO. — Kinsman, Cong. Presb. s. a.	26 50
ILLINOIS. — Chicago, Class in Miss. school, for pupils in Mr. Sheffield's school, China, 20; Princeton, Cong. s. s. 3;	23 00
MISSOURI. — Lagrange, German s. s.	3 55

Donations received in April,	\$21,385 45
" for the Debt, in April,	491 86
" for Centennial, in April,	1,214 12

Legacies received in April,	\$23,091 43
	7,401 86

\$30,493 29

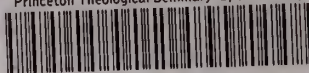
Total, from Sept. 1st, 1875, to April 30th, 1876,	\$289,128 37
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